The Wells
OF
SALVATION
OPENED:
OR,
WORDS
WHEREBY
We may be Saved.

By *THOMAS VINCENT*, Minister sometime in *Maudlins Milk-street*, *LONDON*.

Act. 16. 29. *Then he called for a Light, and sprang in, and came trembling, and fell down before* Paul *and* Silas,
Vers. 30. *And brought them out, and said, Sirs, what must I do to be saved?*
V. 31. *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House.*
V. 32. *And they spake unto him the Word of the Lord, and to all that were in his House.*

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TO THE
Citizens of LONDON.

I Have ſounded two Trumpets of Judgement in your ears, the former ſignifying Gods terrible Voice to the City, *in the late terrible Judgements of Plague and Fire which have devoured ſo many Inhabitants and Habitations, as the ſpace of many Ages (ſhould the World ſo long continue) would not blot out the remembrance of; the later ſignifying* Gods terrible Voice to the World, *in the ſecond appearance of Chriſt to the laſt and Univerſal Judgement of all the Children of* Adam, *which is both ſure and near; the dreadfulneſs of which Judgement to the Wicked, no Tongue is able to expreſs: The chief intent of both my Treatiſes concerning the late, and future Judgement, hath been to awaken ſleepy Sinners out of their carnal ſecurity, and to prepare them for the great Salvation purchaſed by Jeſus Chriſt, and proclaimed, proffered and promiſed in the Goſpel; therefore having at firſt purpoſed, and in my laſt Book of Chriſts Appearance to Judgement, promiſed to treat more largely of Salvation than in the cloſe of a Uſe I could do; I have here endea-*

waited to fulfill my Promise, in telling you Words whereby you may be saved. *We read* 1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the World to save Sinners. *And* Heb. 2. 3, 4. *that this* Salvation began to be spoken of by the Lord, and was confirmed by them that heard him. *The Lord speaketh to you from Heaven by his Spirit in his Word and Ministers, that you would accept of this Salvation:* See then that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, much more shall not ye escape if ye turn away from him that speaketh from Heaven, *Heb.* 12. 25. *They that seek this Salvation diligently, shall finde it certainly; but they that refuse or neglect it, must needs perish unavoidably, and be miserable eternally. That this little Piece may be blessed by the Lord, and made use of as a Means to promote your Salvation, is the Prayer of him whose great desire is, that you might be saved.*

Thomas Vincent.

WORDS
Whereby we may be Saved.

Act. 11. 13, 14.

And he ſhewed us how he had ſeen an Angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, *and call for* Simon *whoſe ſirname is* Peter, *who ſhall tell thee Words whereby thou and all thy houſe ſhall be ſaved.*

WE read in the ſecond and third Verſes of this Chapter of the contention which ſome of the Circumciſion had with the Apoſtle *Peter*, becauſe he had gone in to, and eaten with ſuch as were uncircumciſed. Whereupon *Peter* giveth an account to them of his reaſon, and the occaſion of his ſo doing; rehearſing the matter more briefly from *Verſe* 4. to the 18th. which is related more largely in the whole foregoing tenth chapter.

Firſt he telleth them of his Trance at *Joppa*, and the Viſion which himſelf had of the Veſſel deſcending

from Heaven with unclean Beasts in it; and the command from Heaven to eat, not calling that common and unclean which God had cleansed; the Lord hereby giving him to understand, That like as under the *Law*, though there were divers kinds of meats forbidden, and therefore unclean, and unlawfull to be eaten; yet under the *Gospel*, that prohibition being taken off, and the meats sanctified by the word of Gods command or allowance, believers might freely eat of them without sin: So also, though under the Law, before the coming of Christ, the people of God in the Nation of the *Jewes*, where only the Church of God was to be found, were to separate themselves from all heathen Nations as unclean, and it was unlawfull for them to go in and eat with Heathen or Gentile persons, lest they should be defiled and enticed by such familiar converse with them, unto their Superstitions and Idolatries; yet God having before foretold and promised the accession of the Gentiles unto the Church; and under the Gospel having sent his Son, who brake down the middle wall of partition between the *Jewes* and the *Gentiles*; and having sanctified the Gentiles by his Spirit and Faith; they were no longer to be accounted unclean, and therefore it was as lawfull for the believing *Jewes* to eat and converse with them as one with another. Moreover he he telleth them of the Circumcision of the Vision which *Cornelius* a Gentile had of an Angel, and the command, which he had from the Lord by the Angel to send for him, to preach the Gospel of salvation unto him; together with the effect of his preaching, namely the falling of the Holy Ghost upon the Gentiles, as upon themselves at the beginning; and

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therefore that it would have been no leſs than a withſtanding of God himſelf for him ſtill to have kept at a diſtance from the Gentiles. Which anſwer of *Peter* gave ſuch ſatisfaction, that it did not only put to ſilence them which contended with him, but alſo cauſed them to glorifie God in behalf of the Gentiles.

My Text is a brief rehearſal which *Peter* giveth of *Cornelius* his Viſion which he had from his mouth. And *he ſhewed us, how he had ſeen an Angel in his houſe, which ſtood, and ſaid, Send men to* Joppa, *and call for* Simon *whoſe ſirname is* Peter, *who ſhall tell thee words whereby thou and all thy houſe ſhall be ſaved.* I might preſent you with divers Doctrines from the words, but becauſe I intend to handle but two, I ſhall mention but two, which to me are the moſt obſervable.

Doct. 1. *That God doth make uſe of Miniſters to preach the Goſpel rather than Angels.*

Doct. 2. *That Miniſters are to tell people ſuch words whereby they may be ſaved.*

It is the latter of theſe which I intend chiefly to inſiſt upon; yet the former lying in the way, and being ſo worthy of note, and may be of ſuch uſe, I ſhall ſpend a little time about it.

SECT. I.

Doct. 1. *That God doth make uſe of Miniſters to preach the Goſpel rather than Angels.*

The Angel appeareth to *Cornelius*, doth not preach the Goſpel to *Cornelius*, but from the Lord directeth

him to send to *Peter*, to *Peter*, who was one of Christs Ministers, and *He* should preach unto him, and tell him such words whereby he and his should be saved. The Angel could have told him such words himself; he could have set forth the Lord Jesus Christ in his *Divinity*, and eternal abode with God; in his *Humanity*, with which he cloathed and vailed himself, and abode for a while here amongst men; in his Life so holy, his Works so powerfull, his Love so great, his Death so painfull, his Resurrection so soon, his Ascension so wonderfull, his Session and Intercession at the right hand of God; and the Glory which he hath with the Father in Heaven, however he had been vilified by some men when he was upon the Earth. The Angel could have preached the Law with such Thunder and Lightning, as should have made the Conscience of *Cornelius* to tremble, even as the *Israelites* did when the Law was given by their ministration on Mount *Sinai*. He could have shot the arrows of the Almighty so deep into his Spirit, as no balm on earth should have been able to heal his wounds: The Angel could have represented the God of Heaven in a more terrible way than man can do, as Lord of an innumerable host of mighty Angels, of which he was but one, and as set in battel-array against Christless sinners; and told *Cornelius* what dreadfull threatnings were denounced, and what heavy Curses did belong unto such as had broken Gods Law; and hereby could have put him into such terrors and consternation in reflection upon the least guilt, as should have sunk him down to the very brink of the burning Lake in his own apprehension, and forced him in the anguish of his spirit to cry out, *O what*

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shall I do to be saved? And then he could have represented the Lord Jesus Christ unto him as the only, and an all-sufficient, and most mercifull Saviour of Mankinde, who had undertaken the Office of Mediatour and Advocate, and was faithfull. He could have described his beauty and excellency in such high expressions, and invited *Cornelius* to come to Christ with such sweet words and pressing arguments, as never proceeded out of the mouth of any man. But the Angel had no commission to preach the Gospel to *Cornelius*; only to speak to him from God, that he would send men to *Joppa*, and call for *Peter*, and he should preach the Gospel unto him. And as it was in the beginning, so it is still, God doth not send Angels down from Heaven to preach Christ, and Salvation by Christ unto the people; but he sendeth Ministers, men whom he qualifieth and commissioneth for the work.

The Reasons why God doth make use of Ministers to preach the Gospel rather than Angels, may be chiefly these three.

1. *Because of our Infirmity.*
2. *For the honour of the Ministry.*
3. *That he might secure his own Glory.*

Reas. 1. *Because of our Infirmity.* We could not in this state of darkness, weakness, and sinfulness, bear the preaching of Angels that are so holy and glorious: Our eyes would be dazled, our spirits would be amazed, and hearts sink within us at the voice of Angels, should they appear unto us in their glory. *Manoah* thought he should dye when an Angel came to him, and foretold him of a Son which

ſhould be born to him, *Judg.* 13. *Zacharias* was ſore troubled at the appearance of an Angel with the like meſſage, *Luk.* 1. The Shepheards in the Field were exceedingly afraid when the Angel came to them to bring tidings of the birth of our Saviour, *Luk.* 2. And Chriſts Diſciples were no leſs afraid when the Angels brought news to them of his Reſurrection. And if holy men could not bear the appearance of Angels, much leſs could the unholy and wicked, whoſe guilt and defilement would make them a thouſand-fold more fearfull. If an Angel ſhould immediately deſcend from Heaven into this place, and taking my room ſhould preach unto this Auditory before me; would not fearfull thoughts ariſe in the hearts, and paleneſs get upon the cheeks of the beſt amongſt you? But what dread would there ſeize upon the ſpirits of ſuch of you as are graceleſs and profane, who are yet in your ſins, and have not made your peace with God? How would you ſhrink and croud out faſter than you crouded in, as not being able to endure? When *Moſes* had been forty dayes upon the Mount with God, and had ſeen only his back-parts, yet his face did ſhine with ſuch luſtre by reflexion of the beams of Gods Majeſty upon him, that the children of *Iſrael* could not look upon his face without a Vail: And if Angels who continually behold the face of God in Heaven, ſhould come down and appear and preach, men would not be able to hear and bear: Therefore God maketh uſe of Miniſters to preach the Goſpel, men of like paſſions and infirmities with our ſelves, for our infirmities ſake: Men, who will not affrighten us with their glory, whom we may look upon without dazling our eyes, whom we may ſpeak unto

unto, and converse with familiarly, without dread and terrour. As *Elihu* said of himself to *Job*, chap. 33. 6, 7. So it may be said of Ministers, they are in Gods stead, and yet formed out of clay, and their terrour shall not make us afraid.

Reas. 2. *For the honour of the Ministery.* Jesus Christ himself the Son of God was a Minister when he was upon the Earth, and his employment was to preach the Gospel; and the highest spiritual honour that can be conferred upon any, is to be Christs Embassadours, Representatives, and to succeed him in this office and work of the Ministery, which honour he hath conferred upon some men rather than Angels.

I am not of their opinion, who think, that Gods people are exalted to a higher dignity than the Angels; neither do I think the consequences to be right from *Heb.* 1. 14. on which this Notion is grounded: *Are they not all ministring spirits* (speaking of Angels) *sent forth to minister for them which shall be heirs of salvation?* It doth not follow, because Angels do minister to the Saints, therefore they are inferiour to the Saints: for Jesus Christ himself did minister to them, though he be their Lord and King; when he washed his Disciples feet, in which act he appeared so like a servant, yet then he calleth himself their Lord and Master, *Joh.* 13. 13. Ministring to others doth not imply inferiority, unless it be such as doth withall imply dependency, but rather the contrary; our Saviour telleth his Disciples, when he perceived them to be ambitious of greatness, that *whoever would be the greatest amongst them*

should be their Minister, Math. 20. 26. Indeed our humane Nature in Christ is exalted above Angels, but in other respects we are inferiour to Angels. The Angels are above us in regard of *spirituality*, they are all spirit, we are partly flesh, and but partly spirit: In regard of *immortality*, they never dye, we cannot escape death long: In regard of *purity*, they have not the least tincture of sin; the most holy persons on earth are not without some remainders of defilement: In regard of *neerness unto God*, they dwell with God in Heaven, and behold his face continually; we are on earth, and see but his back-parts, and what we see it is but darkly and thorow a glass: In regard of *power*, *wisdom*, and many excellencies which we may be ignorant of, for who doth perfectly understand the nature, and all the properties of Angels? Yet although in these and the like respects the Angels are above the Saints on Earth, the Lord hath given this honour to Ministers rather than to Angels, to preach the Gospel of salvation by Jesus Christ. We read of three thousand converted by one Sermon of *Peter*, Act. 2. but where in the whole Scripture do we read of the conversion of any by Angels?

Reas. 3. And chiefly *for Gods glory* it is that Ministers are made use of to preach the Gospel rather than Angels, that the efficacy of the Gospel preached in the conversion and salvation of people might appear to be from God alone, and so the glory might be ascribed in whole unto himself, and nothing unto the Creature. If Angels were employed to preach and convert souls, people would hardly be with-

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held from Idolizing, and giving that Worſhip to them which is Gods due; they would be ready to glory and boaſt in the Angels ſhould they be wrought upon by their preaching, inſtead of glorying in God. If the *Corinthians* did ſo in their Teachers when they were men of great eminency for gifts, *I am of Paul, I am of Apollos, I am of Cephas*; much more would Chriſtians be apt to glory in Angels, if they were ſent to be their Teachers: *I am of Michael*, happily one might ſay, *it was he convinced and awakened my Conſcience when faſt aſleep in ſin and ſecurity, and O with what thundering words did he ſpeak, enough to pierce the ear of ſuch as are dead!* Another, *I am of Gabriel, It was his Sermons which perſwaded me to repent and believe, and O what arguments did he uſe, ſuch as would have moved a Stone!* And thus inſtead of looking to, and admiring Gods free grace, people would be apt to look to and admire the Angels, and give them the praiſe which is due to God alone. Therefore God maketh uſe of Miniſters to preach the Goſpel, rather than Angels, that he might hedge in all the glory of Mans ſalvation to himſelf; that if any ſinners be converted and ſaved by ſuch weak inſtruments, they may ſay, It is the Lords doing; it is the Lords work and free grace, and it is marvellous in our eyes. God will not make uſe of the wiſdom of men in preaching of the Goſpel, leſt the Faith by ſuch preaching ſhould ſtand in the wiſdom of men, and not in the power of God, 1 *Cor.* 2. 4, 5. And this may be one reaſon why God doth not make uſe of the wiſdom of Angels in preaching the Goſpel, leſt the Faith produced hereby ſhould ſtand not in his own power, but in his Angels wiſdom. God maketh uſe of the

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foolishness of preaching (so accounted by the world because plain) by foolish Ministers (men of little esteem amongst such as are not able to discern reall worth) to save them that believe, 1 *Cor.* 1. 21. God dealeth forth Treasures out of Earthen Vessels, that the excellency of the power might be of God, and not of men, 2 *Cor.* 4. 7.

SECT. II.

Use 1. FOr *Reproof*, doth God make use of Ministers to preach the Gospel rather than Angels? this then may reprove,

1. *Such as take upon them to preach, and are no Ministers.*

2. *Such as take upon them to be Ministers, and are no Preachers?*

3. *Such as blemish their Ministry by an ungodly Conversation.*

4. *Such as will hearken to the Devil rather than to Ministers, though God doth employ them to preach rather than Angels.*

1. This reproveth *such as take upon them to preach the Gospel, and are no Ministers.* And here let none mistake me, as if I spake against the preaching of any that are true Ministers of Jesus Christ, whether they be set apart for the work and office in the Episcopal or Congregational, or Presbyterian way: But I speak against the preaching of them which are no Ministers, and have no call nor commission for this work.

work. The Angel is sent here to *Cornelius*, but he doth not preach the Gospel to him; yea he did not dare to do it, because he had no commission; for if the Angel had received a commission to preach, he would not have dared to have forborn: None will deny that the Angel had gifts sufficient, if that had been commission; but because he did not preach, it is a sign he had no commission; and if the Angel did not dare to preach when he was not commissioned, how dare uncommissioned men to do it? I speak not only of the preaching of such as are lamentably deficient in gifts (except in their own conceit) but also of the preaching of them which have good gifts (which might well and regularly be made use of in a private way) but they are of other callings in which they are commanded to abide, if they would abide with God, 1 *Cor.* 7. 24. How dare they to entrench so far upon the office of the Ministry, as to do that which is one of the chiefest parts of the work of the Ministry, namely, to preach the Gospel? If any such should read these lines, and have an honest design in what they do, and suppose they do well herein; let them seriously consider whether they be not under a temptation of the Devil, and think of these sad consequences which have been, and may be the fruit of such mens preaching.

1. The bringing of the Ministry of Christ into disesteem. Do not such persons themselves for the most part, do not their hearers slight true Ministers? and will not this one day be accounted a slighting of Jesus Christ himself, whose Ambassadours and Representatives they are? and will such be able to give a good account hereof, who have been the occasion?

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2. The weakening the hands of Christs faithfull Labourers, whom all should endeavour to encourage and strengthen in their arduous employment. I could tell you of a Lay-man, one Mr. *Bernard* in *Wiltshire*, who hath been eminently instrumental to bring much light into a corner which before was very dark, where some thousands do relish the Word and Ordinances, so that they will travail many miles to hear good Sermons, and it is judged that some hundreds in those parts have been really converted; and this work hath been effected not by Mr. *Bernards* preaching himself, though in gifts he do exceed many who intrude upon the Ministerial employment; but by calling able Ministers to preach, and standing by them, which hath (through Gods blessing) exceedingly promoted the work; whereas, if he had entrenched upon the office of the Ministry, and taken upon him to preach himself, I am perswaded he would have had as ill success as others; and we should not have had that cause of glorifying God for him, and for what hath been done by his means.

3. The encouraging of ungifted persons to preach, who in their own conceits have as good gifts as themselves, and may plead as good authority: as also the encouraging erroneous persons privily to broach false Doctrines unto the corrupting of the mindes of the hearers; and by consequence the introduction of confusion, and tearing the Church of Christ, which in the issue may prove its destruction.

I know that Lay-preachers will plead the practice of the Apostle *Paul*, who wrought in his Trade of Tent-making, whilest he was a Preacher of the Gospel.

Goſpel. I grant that *Paul* was a Tent-maker, but he was called and ordained to be a Miniſter; and though he did practiſe his trade after this, yet I do not remember that he did it more than once, which was amongſt the *Corinthians*, and that upon a ſpecial occaſion, that he might preach the Goſpel freely, and be like ſome falſe Teachers who boaſted herein: but when did he do it again? Did he not receive maintenance from other Churches without working for his living? beſides, he had extraordinary gifts by immediate inſpiration, which none now may hope to obtain without the uſe of ordinary means. But whatever *Pauls* practice was, he doth never make mention of it for an example, which other Miniſters ſhould imitate him in; for when he writeth to *Timothy* a Miniſter, he enjoyneth him from the Lord to ſpend his whole time about his Miniſtry, and not in any other calling; he exhorteth him to give himſelf to reading, and meditation, and doctrine, to *be in theſe things* wholly, as the original word doth ſignifie. Moreover, the other Apoſtles, however they were at firſt Fiſher-men by trade, yet when they were called to be Fiſhers of men, they leave their Nets, and after Chriſts aſcenſion they would not ſo much as take upon them the work of Deacons to miniſter unto Widdows, why? read the reaſon, *Act.* 6. 4. that they might give themſelves continually to Prayer, and Miniſtry of the Word. Surely then it is the will of God that ſuch as take upon them to preach, ſhould give themſelves to the Miniſtry of the Word, and not follow other callings. They have work enough to do in the Miniſtry, if they employ themſelves therein conſcienciouſly, for their whole time, had they more

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time than they have; they had not need to be diverted by worldly businesses; they finde it hard enough to attend upon the Lord without much distraction, that have none of these secular employments: what an unsutable frame must they be under that follow another calling all the week, and come reeking from the world, and engage to speak to people in an extemporaneous discourse? Is the Lord pleased with such Ministrations? If the Lord doth not strike such persons dead, who do thus presume to entrench upon the *Levites* Office, as he did *Uzzah*, who might have pleaded a greater seeming need of his help when the Ark did shake, and was ready to fall, than they can do, 2 *Sam.* 6. 6, 7. Yet they are in danger of a greater spiritual Judgement than natural death, namely of being smitten with spiritual deadness; some wither strangely within, when they make a glorious outward flourish. Yet God forbid that the door of employment in the Ministry should be shut against all those that at first have been bred up in other callings; for if any Laymen that be holy, and knowing, and have gifts and hearts for this employment, do leave their other calling, and dedicate themselves wholly to the work of the Ministry, and be tryed, and set apart according to the Rule, I should not be against their preaching; but I am verily perswaded that such transgress the rule, that take upon them to preach whilest they follow other callings. Let such examine themselves wherefore it is that they continue in their other callings; is it not from a carnal and worldly motive? is it not because worldly emolument cometh in this way? But would it not be more for their advantage, if by breaking off their trade they gained

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less Estate for themselves, and more souls for Jesus Christ? Let them either leave their other calling, or leave their preaching; if they have not a livelihood but by their trade, why may they not trust God for provisions as others have done? Hath not the Lord appointed that people should maintain their Ministers, and communicate unto them in carnal things who receive spiritual things, things of more worth from Ministers?

But some will pretend an extraordinary commission and call from God to preach, and this they think will bear them out in their preaching though they be no Ministers, but let such take heed they be not under a delusion of Sathan herein: To caution such therefore against such delusions, I shall give you a Relation which Mr. *Vavasor Powel* did send in a Letter to a friend of his in the City, when himself was in Prison, the words which I transcribed my self out of the Letter written with his own hand are these.

"Concerning that Delusion in *Kent* (a Relation "of which I had and still should have in the Countrey in writing, under the godly mans own hand "and some other brethren) though I do not remem-"ber all the circumstances, yet the substance of it was "this. There was one *John Moody* a godly man, "under Bapt. (I suppose first joyned to Mr. *Kyff.* "in *London*) being in bed one night there appeared "a great light in his Chamber, and a Voice spake to "him thus: *John Moody, arise, and go preach my "Gospel in the West, for my people perish for want of "knowledge there.* To which *John Moody* answered, "*I am not fit to preach, I want gifts.* The Voice "answered

"answered again, *I will give thee gifts, and fit thee.* "*Moody* replyed, *I am a poor man, and have no means* "*to maintain me therein.* The Voice said, *Meet me* "*at such a place* (and so nam'd both time and place) "*and I will supply thee with silver and gold,* and so "departed. The next day *John Moody* acquainted "one or more of his Christian acquaintance; and "they fearing it was a delusion, advised him to be "very carefull what he did, and disswaded him from "going, counselling him if it came again, he should "ask who he was, and particularly, whether he was "*Jesus of Nazareth* (for it was he that had power to "send out Ministers.) The Devil came again either "the next night, or within few nights after, in the "same manner, asking him, Why he did not go "upon his message. *John Moody* asked him who it "was that sent him; the Voice answered, *I am God.* "But saith he, *Art thou Jesus of Nazareth.* The "Voice said again, *I am God.* Then *John Moody* "resolutely answered, *If thou be not that Jesus that* "*suffered at Jerusalem, and that sits at the right hand* "*of God in Heaven, I will not go.* Thereupon the "Devil departed, making a great noise, and taking "part of the top of the house away with him. "This was the substance, and the thing undoubted-"ly true.

Thus far are the very words of Mr. *Powels* Letter. Now if this Man had not questioned this thing, but gone into the West to preach, he and others who heard the relation, might have judged that it was an extraordinary call and commission which this man had from Heaven, and that with seeming greater grounds than what others pretend for their extraordi-

extraordinary commissions; whereas upon further search, you perceive it was the Devil was sending a good man out of his way; if he being no Minister had then preached upon this sending, he had been a Messenger of the Devil, and not a Messenger of Jesus Christ. For my part, I cannot believe that any are called and commissioned by Christ to preach, unless they can show their call and commission in the Scripture; Take heed then (my Beloved) especially you which are young, that if gifts encrease you be not puffed up with pride, and begin first to undervalue Christs Ministers, and think you can do their work better your selves, and so venture to transgress Scripture-rules by preaching without commission and Scripture-warrant; very dangerous may the consequences of such preaching be, as I could give some instances. God hath appointed one Office for this work of Preaching, and that is the Office of the Ministry; and though he have Angels about him full of wisdom and knowledge in the mysteries of salvation, yet he doth not employ them in the work, but qualifieth and calleth some men unto it; and if Angels which are not Ministers of the Gospel must not preach, much less may men do it who are not Ministers.

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2. This reproveth *such as take upon them to be Ministers, and are no Preachers.* God maketh use of Ministers to preach the Gospel rather than Angels, therefore they ought to preach, or they are unworthy to be Ministers. Such as call themselves Ministers, but are ignorant and unskilfull in the work of preaching, which Ministers are called unto; such as

take upon them to be teachers of others, and have need to be taught themselves which be the first Principles of the Oracles of God, and are children, yea babes in understanding, being unacquainted with the Word of righteousness and mysteries of salvation: Such who know not how to divide the Word of God aright, and give every one his portion; whose Sermons are like wood, and hey, and stubble, without any silver, or gold, or precious stones of spiritual, heavenly and soul-saving doctrine; who give men chaff instead of corn, and stones instead of bread; who fill their Sermons with frothy wit, or husky quotations of Authors, or knotty School-notions, and distinctions, or secret, bitter invectives, and scorpion-stings and lashes at the power of godliness, instead of convincing, soul-edifying truths, which may administer grace unto the hearers; they will have a fearfull account to give unto the great Shepheard, when he shall appear to make inquiry concerning the flock committed to their charge, and shall charge upon them the guilt of the blood of so many souls as have perished through their neglect. Are there not many such Ministers at this day in *England* that can neither pray without a book, nor preach without a book; I do not speak of those Ministers who read their own Notes which they have studied in their Closets, but of them which read others Notes, as if they were their own unto the people. It is not long since I spake with a Book-seller, who hath sold many Manuscript Sermons unto such, who signified plainly enough unto him the use they intended to put them unto. Yea some have been so audacious as to preach out of the Printed Books of others, as is well known both in the City and

and other places; yet, however ſuch as cannot make their own Sermons are not fit to be Miniſters of the Goſpel, they may by reading good wholſom Sermons of others be more beneficial to the people, than thoſe who without acquaintance with the Word, preach their own, but it is ſuch raw, crude, indigeſted, unprofitable matter, as raiſeth bluſhes in the cheeks of the judicious, and rendereth them ridiculous unto the moſt that hear them. Surely, no Angel from Heaven would have directed a *Cornelius* to ſend for ſuch Miniſters to preach the Goſpel unto him.

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3. This reproveth *ſuch who blemiſh their Miniſtry by an Ungodly Converſation*; when God honoureth Miniſters ſo as to imploy them to preach the Goſpel, rather than Angels, God doth expect that they ſhould be Angelical in their Doctrine, and Angelical in their Lives; ſome there are that be ſo in their Doctrine, but their Lives are ſo looſe and intemperate, that they both caſt a blot upon their Function, and invalidate their Doctrine, yea are hereby inſtruments of hardening the wicked more effectually than if they could not preach at all. I have heard of a woman who ſate under the Miniſtry of one who preached very powerfully, but lived very wickedly, whereupon ſhe was tempted to Atheiſme; of which ſhe gave this reaſon to him upon demand of the cauſe, that it was from himſelf, That when ſhe heard him preach ſo like an Angel, and ſaw him live ſo like a Devil, ſhe was thence prone to believe that there was no God. We read of the wickedneſs of *Eli*'s Sons, who were Prieſts, which made the offering

of the Lord to be abhorred, 1 *Sam.* 2. 17. And ſo the drunkenneſs, uncleanneſs, covetouſneſs, oppreſſion, and profaneneſs of many in our dayes, who call themſelves Miniſters, maketh the adminiſtration of Gods Ordinances by ſuch perſons to be abhorred by many ſerious and ſober-minded Chriſtians. None are more honourable than ſuch Miniſters as tread in their Maſters ſteps, as are holy and exemplary in their converſation: But wicked Miniſters of all others are the vileſt and moſt contemptible; they are ſpots and blemiſhes in the body of the Church; they are the ſcum, the filth, and off-ſcouring of the pot; the foam and froath of the water; they are Trees without Fruit, Salt without ſavour, Candles without light; they are a deep pit, full of mire and dirt; they are Clouds without rain, for whom the miſt of darkneſs is reſerved for ever.

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4. This reproveth *ſuch as will hearken to the Devil rather than to Miniſters, though God employeth them to preach the Goſpel rather than Angels.*

1. And firſt this reproveth them that hearken to the Devil when he perſwadeth them to ſin, and will not hearken unto Miniſters who perſwade them to accept of Jeſus Chriſt: Such as readily open the door when Sathan knocks, though he be their enemy, and intend their ruine; but ſhut the door, and deafen the ear againſt the calls of Miniſters in the Name of Chriſt, though they be their friends, and ſeek their ſalvation: Such are perſwaded by the Devil to wound themſelves by ſin, to drink ſweet poiſon which will introduce eternal death, and ſuffer themſelves to be drawn in the Chains of Sathan,

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in the broad way to Hell, but will not hearken to Miniſters, who are ſpiritual Phyſicians, and would endeavour the cure of their deadly wounds, who are ſpiritual Guides, and would lead them in the way to Heaven. None in the world are ſuch fools as thoſe perſons who are Satans ſlaves, and led captive by him in the cords of their own luſts: They are blinded and deluded, the Devil putteth the greateſt cheat upon them, and beguileth them (worſe than children are beguiled) of ſuch things, that when their eyes are opened at the laſt, and they perceive what they have loſt by their ſins, which the Devil hath drawn them unto, and that their loſs is irreparable; and when they are awakened to feel the pain and torment which the Devil by ſin hath brought them unto, and they ſee that now it is unavoidable, and though ſo intollerable, yet will be eternall; they will then be ready to tear themſelves to pieces for their folly and madneſs, that they ſhould hearken to the Devil, and not hearken to Chriſts Miniſters: that when the Devil proffered only Counters, but Miniſters Gold, that which is more precious than fine Gold; when the Devil proffered Pebbles, Miniſters the Jewel of the greateſt price; when the Devil proffered Pictures, ſuch as all worldly vanities are, but Miniſters proffered Deeds of Conveyance to a great Inheritance, even a conveyance of the eternal Inheritance by the deed of the King of Heaven. O the folly and ſottiſhneſs of ſinners! that they ſhould chooſe the former, and refuſe the latter; that they ſhould ſow the windes all their dayes, graſp a ſhaddow, purſue a Feather, follow lying vanities, through Satans perſwaſions, and hereby not only neglect and miſs of mercy which Miniſters

ſters brought to their doors; but alſo run headlong into the flames of everlaſting burnings, when Miniſters warned them ſo frequently hereof, and entreated them ſo earneſtly to cloſe with Chriſt, who alone could deliver them; they will then perceive too late and rue to no purpoſe their deſperate madneſs in complying with Satans temptations, and neglecting the calls and counſels of Chriſts faithfull Ambaſſadours.

2. It reproveth ſuch as hearken to the Devil when he perſwadeth them unto damnable errours, and will not hearken to Chriſts Miniſters, who would teach and eſtabliſh them in the ſoul-ſaving truths of the Word. Satan doth appear many times like an Angel of light, 2 *Cor.* 11. 14. not as the Angel did to *Cornelius*, to direct men unto Chriſts Miniſters, but to draw them away, endeavouring the ſubverſion of the Miniſtry and Ordinances of Chriſts Inſtitution. Satan hath his Miniſters, who appear like Miniſters of righteouſneſs, when indeed they are Wolves in Sheeps cloathing, *who by good words and fair ſpeeches deceive the hearts of the ſimple*, Rom. 16. 18. who are deceived themſelves, and labour to deceive others: Firſt endeavouring to prejudice them againſt Chriſts Miniſters, and then privily bringing in damnable hereſies, wreſting the Scripture to their own and others deſtruction. Where people do turn away their ears from the truth, and open them to their errours and deluſions, when they forſake and cannot endure the ſound teaching of Chriſts Ambaſſadours, but with itching ears are delighted with the pretended new diſcoveries of falſe Teachers, and greedily drink in the poyſon of their falſe doctrines, and follow the pernicious

nicious waies of ſuch as are given up to the efficacy of errour to believe lyes; they chuſe the Devil for their Teacher, inſtead of Jeſus Chriſt by his Miniſters, and then you may eaſily gueſs whither he is like to lead them.

SECT. III.

Uſe 2. FOR Exhortation { 1. *Of Miniſters.* 2. *Of People.*

1. For exhortation of Miniſters: Doth God make uſe of Miniſters to preach the Goſpel, rather than Angels? It is a great honour the Lord hath put upon us, and there is great duty which the Lord doth expect from us. Let this conſideration

1. *Quicken us to diligence and faithfulneſs in Preaching.*

2. *Engage us to a blameleſs and exemplary converſation.*

1. Let us be *diligent and faithful in preaching the Goſpel.* Let us be inſtant in ſeaſon and out of ſeaſon to reprove, rebuke, exhort with all long-ſuffering and doctrine, 2 *Tim.* 4. 2. In meekneſs inſtructing thoſe that oppoſe themſelves, if peradventure the Lord will give them repentance, 2 *Tim.* 2. 25. Let us fulfill the Miniſtry the Lord hath entruſted us with, *Col.* 4. 17. ſerving the Lord, and the ſouls committed to our charge, with all humility of mind, and faithfulneſs; keeping back nothing which is profitable for them, that we may keep our ſelves pure from the blood of all men. Let us teſtifie repentance towards God, and faith towards the Lord Jeſus

Chriſt, and open the treaſures of the Goſpel, and myſteries of the Kingdom of Heaven, with all plainneſs and perſpicuity, dealing forth wholeſome food unto hungry ſouls, as faithful Stewards of the manifold grace of God. Let us not uſe deceit, or guile, or flattering words, or a cloak for covetouſneſs or uncleanneſs, or boaſting words, but as we are allowed of God to be put in truſt with the Goſpel; ſo let us ſpeak and preach, not as pleaſing men, but as pleaſing God, who ſearcheth the heart; being ſo affectionately deſirous of the ſalvation of ſouls, as to be willing to impart unto them our ſouls with the Goſpel if we could, and it would do them good. And let us not count eſtate, or liberty, or life it ſelf dear to us, that we finiſh our courſe with joy, and the Miniſtry we have received from the Lord, *Act.* 20. 1 *Theſ.* 2. 1 *Pet.* 4.

2. Let the honour the Lord hath conferred upon us, *engage us unto a blameleſs and exemplary converſation.* Let our converſations ſhine with holineſs, as well as our Sermons ſhine with truths: Let us teach by our life, as well as by our doctrine: Let us be examples to the Believers in word, in converſation, in charity, in ſpirit, in faith, in purity, 1 *Tim.* 4. 12. Let the way to Heaven be read in our ſteps: Let us be blameleſs, and harmleſs, the Sons of God, and Miniſters of Chriſt without rebuke in the midſt of a crooked generation, amongſt whom let us ſhine as lights, as we hope hereafter to ſhine like ſtars: We are employed to preach rather than Angels; let us live as if we were Angels on earth, and as thoſe who hope to live with Angels in Heaven.

2. For

2. For Exhortation *of People.* Doth God make uſe of Miniſters to preach the Goſpel, rather than Angels?

Be exhorted then { 1. *To love and eſteem* / 2. *To Hear* / 3. *To Believe* / 4. *To Obey.* } Your Miniſters.

1. *Eſteem and love* your Miniſters, 1 *Theſ.* 5. 12, 13. *We beſeech you Brethren, that you know them which labour amongſt you, and are over you in the Lord, that you eſteem them very highly in love for the works ſake.* How beautiful ſhould the feet of them be that bring glad tidings of good things? How welcome ſhould their voice be that preach the Goſpel of peace? *Rom.* 10. 15. We read of ſome who had ſo great love to the Apoſtle, that they could have plucked out their eyes, and given to him; yet his affection was greater, for he could have plucked out his heart and given to them. How ſhould people love their Miniſters, who are their ſpiritual Fathers, and Nurſes, and Phyſitians? Love them, they are your ſoul-friends, and therefore your beſt friends: Eſteem them, they are Chriſts Embaſſadours and Repreſentatives. The *Galatians* received the Apoſtle *Paul*, notwithſtanding his infirmities, as an Angel of God, even as Chriſt Jeſus, *Gal.* 4. 13, 14. Give them reverence as thoſe which ſtand in the room of Chriſt, and are in this honoured above Angels to be employed by the Lord to preach the Goſpel. Give them countenance; do not forſake them when they fall into trouble for the Goſpels ſake: give them maintenance; they

they impart their spirituals unto you, and you ought to impart your carnal things (far beneath in worth) unto them, and this by the Lords ordination, 1 *Cor.* 9. 11, 12, 13, 14. Give them audience, which is the second thing.

2. *Hear* Ministers. Wo be to them if they do not preach the Gospel, when they are commissioned to the work, rather than Angels; and wo be to you, if you do not hear the Gospel which they preach: He that heareth them, heareth Christ, *Luk.* 10. 16. And they that turn away their ears from hearing them, it will be more tollerable for the Land of *Sodom* in the day of Judgement, than for such persons, *vers.* 11.

3. *Believe* Ministers, what they preach out of the Word of God; it is not their own, but is of Divine Authority, and therefore is true infallibly. Believe in Christ whom they tender to you by the preaching of the Gospel; they call you to repentance, hearken unto them; they hold forth Christ, believe in him, close with him by faith. If you do not repent and believe by their preaching, you will not by any other means, no, though God should send some out of the other world to preach unto you. If a *Dives* should come from Hell to his wicked brethren, and tell them what torments he felt, and must endure there for ever for such sins as they lived in the practice of, and that they were like to come to the same place if they did not repent, this might affrighten them, but it would not convert them: If they believe not *Moses* and the Prophets, neither would they be perswaded though one should rise from the dead and preach unto them, *Luke* 16. 31. Suppose that God should send unto you which are wicked from Hell, and let loose one of your wicked companions out of the

the dark prison, where he hath been filled with unexpressible anguish under the sense of Gods immediate wrath, which hath immediately been laid upon him; and he should appear to any of you who are going on in a course of such sins as once he joyned with you in, and should come, and should appear to you in the dark, silent night, and awaken you out of your sleep with a hideous noise, and there roar out before you under the sense of the pain which he doth endure, crying out of his drunkenness, his uncleanness, his swearing, and Sabbath-breaking, and should tell you that for such sins he is tormented most horribly, and must be tormented eternally; and that your sins unrepented of will certainly be punished with the like plagues. This might startle you, and scare you (it may be) out of your wits, but it would not convert you from your sins. If you be not perswaded to repent by the preaching of Ministers, who as certainly foretell you of the same eternal Judgements out of the Word of God, which are prepared in Hell for the impenitent, and with whose preaching God hath promised his blessing, which alone can make any means effectual for working repentance; surely the other means without his blessing, which he hath no where promised, would be ineffectual. Or suppose that an Angel should come down from Heaven, and tell you what he hath there seen and enjoyed, and how happy all true Believers departed are in the vision and fruition of God, and should set forth the joyes of Heaven with such words as no man can utter; and withall should invite sinners unto Christ, that they might through him have a title unto, and at length share in this glory and happiness; yet if they do not believe, and will

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not be perswaded to come to Christ by the preaching of Ministers, which is accompanied with the holy Ghost sent down from Heaven, 1 *Pet.* 1. 12. which is more than if an Angel should be sent down from Heaven; they would not be perswaded by the preaching of an Angel.

4. *Obey* Ministers, *Heb.* 13. 17. *Obey them which have the rule over you, for they watch for your souls, as they that must give an account.* And you also must give an account, what they command you out of the Word of God, obey, as if God spake to you with an audible voice from Heaven; and what they forbid out of the Word of God, forbear, as you will answer it at the great day.

SECT. IV.

Doct. 2. *What Ministers are to tell people such words whereby they may be saved.*

In handling of which point I shall first shew what salvation is here meant, and what it is for a people to be saved. 2. What words Ministers are to tell people whereby they may be saved. 3. How they are to tell the people such words. 4. Why Ministers must tell people words whereby they may be saved, where I shall give the Reasons of the point. 5. And lastly, Make some application.

1. The first thing is to shew, *what salvation is here meant, and what it is for a people to be saved.*

Negatively, we are not here to understand any *temporal salvation*; not a salvation from numerous, potent and furious earthly enemies, which come forth against Gods *Israel* to destroy them; not a preserva-

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on from a *Sennacharibs* host, or an *Ethiopian* Myriad, the confederate bands of *Moab* and *Ammon*, and *Mount Seir*, who joyn together to cut off the name of Gods people from the face of the earth; not a rescuing from *Egyptian* bondage, or *Babylonian* captivity, or Turkish Vassallage; not an opening of prison doors, a pulling out of deep dungeons, and knocking off strong Iron chains and shackles; not a sheltring of houses from fire, when in danger of being consumed, or of persons from the evil arrows of Pestilence, when they fly thick about the ears; not a deliverance from sore pain of body, or violent sickness, or any outward calamity which might render the life grievous, and keeping off for a while the cruel stroke of temporal death, which none can long escape.

But positively, by salvation here we are to understand *spiritual and eternal salvation*; and a people may be said to be saved in the sense of the Text,

1. *When they are saved from the wrath and displeasure of an angry sin-revenging God*, who is the most potent and furious enemy against whom there is no lifting up the hand to defend, when he lifts up the hand to destroy. The whole world of mankind is guilty of sin before God; our first Parents sinned, and in them all their posterity, who are conceived and born in sin, and unto all of whom sin is natural, unless the nature be renewed: And, as when the Angels sinned, they were cast out of Heaven, and became Devils; so when our first Parents sinned, they were cast out of Paradice, and since all sinners are out of favour; yea, they lye under Gods anger and displeasure,

pleaſure, until they be reconciled: All the childre
of men are by nature the children of wrath, *Eph.* 2.3
And God is angry with the wicked every day
Pſal. 7. 11. They have a natural enmity in thei
hearts againſt God and his Law, *Rom.* 8. 7. and Go
is an enemy unto them; yea, hath a hatred in hi
heart againſt all the workers of iniquity, *Pſal.* 5. 6.
God is an enemy unto the wicked, becauſe of thei
ſins; and this is worſe ten thouſand degrees, than i
they had all the creatures in the world their enemies
becauſe of the power of his anger, which none ca
reſiſt, when once he ſuffers it to break forth. We
read of the ſtout-hearted, and men of might, th
chariot and horſe caſt into a dead ſleep at one o
Gods rebukes, and who can ſtand in his ſight when
once he is angry, *Pſal.* 76. 5, 6, 7. And God is com-
ing forth with armed vengeance againſt his enemies
he hath prepared inſtruments of death; he hath whet
his ſword, and girt it upon his thigh; yea, drawn it
forth, and lifted up his arm to ſtrike; he hath bent
his bow, and made ready his arrows upon the ſtring,
and ſinners can neither fly from him, nor defend
themſelves againſt him. Then a people are ſaved in-
deed, when they are ſaved from Gods diſpleaſure,
when his anger, and the guilt of their ſin, which is
the cauſe, is removed; when their peace is made
with God, through the mediation of Jeſus Chriſt,
when God forgiveth all their ſins, and accepteth of
them as perfectly righteous in his ſight, through the
imputation of his Sons righteouſneſs unto them, and
ſo puts up, and layeth aſide his ſword, unbends his
bow, and caſts it behind his back, and receiveth them
into favour, as if they had never offended him.

2. *Whe*

2. *When they are ſaved from the ſlavery of the Devil, and their own luſts.* All the wicked are ſpiritual ſlaves and vaſſals, they are in worſe than *Egyptian* bondage, their thraldom and captivity is greater, than that of the *Jews* once to the *Babylonians*: The Devil hath his fetters upon their hands and feet, and leadeth them captive by the chains of their own luſts at his will, 2 *Tim.* 2. 26. They are ſhut up as it were in priſon, and lye in a deep dark dungeon, where no light doth ſhine; they are fallen into a horrible pit, and their feet ſtick in the miery clay; they are ſunk into deep waters, and the ſtream is gone over their ſoul; they are fallen into a deadly ſickneſs, and a loathſome diſeaſe hath ſeized upon their ſpirits; they are full of boils, and blains, and putrifying ſores, all this and a thouſand times worſe is their condition, through the power and reign of ſin in them; then a people are ſaved in a ſpiritual ſenſe, when they are redeemed from ſin and Satan, when the Lord Jeſus Chriſt doth reſcue them out of the Devils chains, when he leadeth captivity captive, ſpoileth principalities and powers, and ſnatcheth them like a prey out of the teeth of the roaring Lion, when he delivereth them from the power of darkneſs, and tranſlateth them into the houſhold and family of God, when he brings them out of the houſe of bondage, and leads them out of *Egypt* through the Red Sea of his own blood, in which he drowneth and deſtroyeth their *Egyptian* luſts which do purſue them, when he openeth the priſon doors, and pulls them out of the deep dungeon, and knocks off the chains from their feet, when he breaks the bonds of the Devil,

Devil, and sin, and brings them forth into freedom and enlargement; when he takes them out of the pit, and draws them out of the water; when he healeth their sickness, cleanseth and cureth their putrifying sores; I mean, when he delivereth them from the power of sin which entangled, overwhelmed and defiled them, and was more dangerous than any sickness of body could be unto them: then they are saved, when Satan is taken off, and sin hath no more dominion over them, and the Throne of Christ is erected in their hearts, and his graces implanted there, which do beautifie them instead of lust, which did besmear and deform them; when being made free from sin and Satan, they are become the Servants of God, and yield up their members as instruments of righteousness, *Rom.* 6. 13, 22. when they are enabled to overcome the Devil and his temptations, and to crucifie the flesh with its lusts and affections; when the old Serpent is wounded in the head, and cast out, and the old man is wounded in the heart, and its reigning power taken down, and they are made victorious through Christ the Captain of their salvation who loveth them.

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3. *When they are saved from the Law*; not only from the yoak and bondage of the Ceremonial Law, which the *Jewish* Church of old was under, which required many burdensome, expensive, and more carnal services, but also from the rigour, irritation, curse and malediction of the Moral Law. The Law is like the *Egyptian* Task-masters, who required Brick of the *Israelites*, but gave no Straw; it requireth duty, perfect obedience, but giveth no strength; it discovereth

discovereth sin, but giveth no power to overcome it; and it enjoyneth service, but it giveth no ability to perform it; therefore the Law is said to be weak through sinful flesh, *Rom.* 8. 3. Yea the Law when it breaketh in with a full spiritual light and conviction of sin upon the spirit, forbidding heart concupiscence, and the least motion or inclination of the soul to sin, and pressing to spiritual and heart-purity and obedience; it is so far from beating down and killing the power of sin, and from strengthening the soul, and enabling it unto obedience, that it doth revive the power of sin, which seemed to be dead before in the soul, and occasionally doth irritate and provoke to all manner of concupiscence; the discovering it awakens the enmity of the heart against it self, which lay before dormant. As the Apostle doth complain, *Rom.* 7. 5. *For when we were in the flesh, the motions of sin which were by the Law, did work in our members to bring forth fruit unto death.* And *v.* 7, 8. *Sin taking occasion by the Law wrought in me all manner of concupiscence; for without the Law sin was dead, but when the Commandment came, sin revived, and I dyed.* Moreover, the Law doth curse all the children of men that are within its power and reach, because of their sins, which none are wholly free from, *Gal.* 3. 10. *For as many as are of the works of the Law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* People are saved from the Law when they are delivered from the rigorous yoak of the Moral Law, which is called the Law of sin and death, as it occasioneth sin, and threatneth death for it; or discovereth our death and utter insufficiency of our selves to obey its injunctions;

and have inſtead thereof, their necks put under the ſweet and eaſie yoak of the Law of Chriſt, which is called the Law of the ſpirit of life in Chriſt Jeſus, becauſe life and ſtrength is given by the Spirit of Chriſt, to yield obedience thereunto: As *Rom.* 8. 2. *For the Law of the Spirit of Life in Chriſt Jeſus hath made me free from the Law of ſin and death.* And *verſ.* 3, 4. *For what the Law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh; that the Righteouſneſs of the Law might be fulfilled in us who walk not after the fleſh, but after the ſpirit.* The Law could not give ſtrength againſt ſin, becauſe of the ſtrength of the fleſh; the Law diſcovered ſin, but it could not ſubdue ſin; but God ſending his own Son in the likeneſs of ſinful fleſh, in which fleſh he ſuffered and offered a ſacrifice for ſin, by which *ſin*, or *ſin-offering* (as the word ſin doth elſewhere ſignifie; as *Hoſ.* 4. 8. *They eat the ſins of my people*, that is, the ſin-offerings of my people) he condemned ſin in the fleſh; ſin was hereby judged and condemned to loſe its power in his people; it was condemned to death, which death or ſin-offering of Chriſt hath vertue and influence upon ſin to kill it, to crucifie it, like as Chriſt was crucified for it; and ſo Gods people are ſaid *to be delivered from the Law*, from the irritating and provoking power of it unto ſin, *that being dead wherein they were held*, and whereby the Law did ſtir up ſuch motions, *that they might ſerve in newneſs of ſpirit*, *Rom.* 7. 6. that they might yield the fruits of new obedience, that the Righteouſneſs of the Law might be fulfilled in them, ſin having loſt its ſtrength, they have ſtrength from the Spirit of Chriſt to yield ſuch obedience to the Law, as through Chriſt

Christ shall be accepted: And with this deliverance of people from the rigour and irritation of the Law is conjoyned their deliverance also from the curse and malediction, by Jesus Christ, who was made a curse for them; instead whereof the blessing of *Abraham* the father of the faithfull, is given unto them, as it is expressly said, *Gal.* 3. 13, 14. *Christ hath redeemed us from the curse of the Law, being made a curse for us, as it is written, Cursed is every one that hangeth on a tree, that the blessing of Abraham might come upon the Gentiles through Faith.*

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4. *When they are saved from the eternal damnation of Hell*; all unbelieving sinners are under the sentence of damnation, *Joh.* 3. 18. *He that believeth not is condemned already*; they are condemned by the great Judge unto an utter exclusion from the glorious presence of the Lord in that place of joy and happiness which is above, and to endure most horrid, extream and endless anguish and torment in soul and body, in the place of utter darkness which is beneath, where their worm shall never dye, and where the fire shall never be quenched: This sentence is dreadfull, and all unbelievers are lyable every moment to the execution thereof upon their souls. So soon as God shall give commission to the Serjeant Death to arrest them, and clap up their bodies into the Prison of the grave, then their souls being found guilty will be delivered into the hand of the Devil the Jailor of Hell, whither he will drag them, and where they must remain full of anguish, through sense of Gods immediate wrath wherewith they will be filled, and bound up in chains of dark-

neſs and wo untill the Judgement of the great day; on which great day the Lord Jeſus Chriſt will be ſent by God to judge the whole world together, and they ſhall be brought forth in chains to his barre, and having reaſſumed their bodies ſhall be judged by him ſoul and body unto the flames of everlaſting fire prepared for the Devil and his Angels; and O the dread and horrour which will then poſſeſs them: O the howlings and bitter lamentations which then they will make, when the God of Heaven ſhall execute the fierceneſs of his anger upon them for their ſins, in the extream and remedileſs torments of Hell which ſhall never have an end. The ſentence of eternal damnation which all unbelievers, whileſt ſuch, are under here is dreadfull, yet whileſt here it is reverſible, whileſt the reprieve of execution laſteth, a repeal of the ſentence may be obtained, by an appeal from the Court of the Law, to the Court of Chancery, from the Barr of Gods Juſtice to the Throne of Grace, by application of themſelves unto Chriſt to be their Advocate, and of his Righteouſneſs to themſelves by Faith, whereby Juſtice hath been ſatisfied, and they may be acquitted. People are ſaved from eternal damnation, when through an intereſt in Chriſt they obtain pardoning mercy, and ſo are freed from all obligation to puniſhment by their ſins; hence it is ſaid that *there is no condemnation to them which are in Chriſt Jeſus*, Rom. 8. 1. and they that *believe, are not condemned*, Joh. 3. 18. and that becauſe Jeſus is their Saviour, and *hath delivered them from the wrath which is to come*, 1 Theſſ. 1. 10. Believers have a title to eternal ſalvation here through their title to Chriſt; it is ſure, and they may be aſſured of it; but hereafter they

they shall actually obtain it at the day of Judgement and perdition of the ungodly, when the wicked shall be condemned, and thrust into the place of torments, they shall be acquitted, saved, and received into Heavenly Mansions, prepared by their Redeemer for them in his Fathers house, where there is fulness of joy, and pleasures for evermore, and so they shall march along with him unto the *Zion* which is above with shouting and the voice of triumph, with Songs in their mouths, and unspeakable delight in their hearts; they shall then obtain everlasting joy and gladness, and sorrow and sighing shall flee away, and no place be found for it to dwell, where they shall take up their eternal abode. This is the Salvation which is here meant, and which God hath promised to shew unto them who believe, and order their conversation aright: And thus you see what it is for a people to be saved.

SECT. V.

2. THE second thing is, *To shew what those Words are which Ministers are to tell people whereby they may be saved.* And here I shall for the present speak only of those words which the Apostle *Peter* told *Cornelius*, whereby he and his house were saved; there was great power and vertue which went along with them, for it is said, whilest he was speaking of them, the Holy Ghost fell upon the Gentiles unto whom he preached, as upon the Apostles themselves at the beginning, *chap.* 10. 44. and therefore they are worthy your serious regard; possibly you that are unconverted in the hearing or

reading theſe words, may have the Holy Ghoſt fall upon you, and feel ſuch a wonderfull power going along with them, as ſhall draw you unto Chriſt, and bring you out of the eſtate of ſpiritual death and damnation in which you are by nature, into a ſtate of life and ſalvation; whileſt I am ſpeaking to your ears, God may ſpeak to your hearts, whileſt I am preſenting theſe words before you, and holding forth the light unto you, God may open your eyes, and give you by his Spirit ſuch a ſpiritual diſcerning of theſe things as you never had before, and ſo affect your hearts, as no word of man is able to do: hear then a Sermon of God out of the mouth of the Apoſtle *Peter*, which hath been effectual for converſion, and who knoweth but it may produce the ſame effect in ſome of you in the repetition and explication of it, as it did in the Gentiles in the firſt preaching of it? It is ſaid, the Holy Ghoſt fell upon all them which heard theſe words when *Peter* preached them; O that the Holy Ghoſt might fall upon ſome of you whileſt I am preaching them! The Gentiles had extraordinary gifts of the Holy Ghoſt given unto them in their hearing *Peter*, O that you might have a true work of converſion by the Holy Ghoſt given in the hearing of me! They are the Words of God, receive them as his words, which may effectually work to your ſalvation, if the Lord give faith in the hearing. Look up then to the Lord for his bleſſing, on which the efficacy of the Word doth depend. The words are in *Act.* 10. from the 34th to the 44th *Verſ.* I ſhall firſt read them, and then open theſe words of ſalvation to you. After that *Cornelius* had ſent for *Peter* to *Joppa*, he ſent for many of his friends to his houſe, and when they

they were come together, and *Peter* was come, and had a relation from *Cornelius* of his viſion, and they had told him, that they were all there preſent before God, to hear the things which were commanded him of God. *Verſ.* 34. he begins his Sermon. *Then* Peter *opened his mouth, and ſaid, Of a truth I perceive, that God is no reſpecter of perſons; but in every Nation he that feareth him and worketh righteouſneſs is accepted with him. The Word which God ſent unto the Children of* Iſrael, *preaching peace by Jeſus Chriſt (he is Lord of all) That Word (I ſay) ye know, which was publiſhed throughout all* Judea, *and began from* Galilee, *after the Baptiſme which* John *preached: How God anoynted* Jeſus *of* Nazareth *with the Holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the Devil, for God was with him. And we are witneſſes of all things which he did, both in the land of* Judea, *and in* Jeruſalem, *whom they ſlew and hanged on a tree: him God raiſed up the third day, and ſhewed him openly; not to all the people, but to witneſſes choſen before of God, even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie, that it was he which was ordained of God to be the Judge of quick and dead. To him gave all the Prophets witneſs, that through his Name, whoſoever believeth on him ſhall receive remiſſion of ſins.*

This Sermon of *Peter*'s, which is the firſt Sermon which was preached unto the Gentiles after the partition-wall was broken down, is but brief, but it hath much ſweet and ſoul-ſaving doctrine in it, and it is likely that the Scripture doth but briefly rehearſe the heads of that which the Apoſtle

discourſed of more largely unto them; and therefore I ſhall endeavour to open this Sermon unto you, which is like a rich Cabinet of moſt precious treaſure, wherein is to be found the Pearle of the greateſt price, which the wiſe Merchant-man will ſell all that he hath to obtain, becauſe it is not only deſireable to enrich him, but alſo neceſſary to ſave him; I mean the Lord Jeſus Chriſt whom the Apoſtle doth deſcribe and hold forth unto the Gentiles. We read, *Luk.* 24. 31. that the Diſciples hearts burned within them, whileſt our Saviour ſpake to them by the way, and opened to them the Scriptures, and O that you might feel your hearts burn within you, whileſt I am opening unto you this Scripture, which doth relate *Peters* Sermon.

The Sermon of *Peter* may be reduced to Four general heads.

1. *Concerning God.*
2. *Concerning the Word.*
3. *Concerning Jeſus Chriſt.*
4. *Concerning the way of ſalvation by Chriſt.*

SECT. VI.

1. THE Apoſtle ſpeaks unto the Gentiles *concerning God*, v. 34. and 35. *Of a truth I perceive that God is no reſpecter of perſons, but in every Nation he that feareth him and worketh righteouſneſs is accepted with him.* Two things he gives them to underſtand concerning God.

1. *His gracious diſpoſition to accept of Men.*
2. *His good will towards the Gentiles.*

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1. He lets them know how *gracious God was in being willing to accept of men, of any men*, without reſpect of perſons, whatever their ſins had been, ſo that they did turn from them, in his fear, and wrought righteouſneſs for the future. This is needfull for ſinners to know, that they might be encouraged to ſeek after ſalvation: For if they apprehend God only as he is holy, and juſt, and jealous, if they are told only that he is powerful and furious, and a ſin-revenging God; when they reflect upon their guilt, they will be ready to fly away from him, under a ſlaviſh fear of puniſhment, and in diſcouragement and deſpair go on in the practice of ſin as long as they can: Therefore Miniſters muſt repreſent God unto ſinners as gracious and merciful, ſlow to anger, and of great kindneſs, pardoning iniquity, tranſgreſſion and ſin, as he ſets forth himſelf to *Moſes*, *Exod.* 34. 6, 7. they muſt tell ſinners, that God is gracious, and ready to accept of all thoſe that fear him, and turn from their evil waies, and reſolve to work righteouſneſs for the time to come, and that he will be found of, and give a reward unto all ſuch as diligently ſeek him, *Heb.* 11. 6. *He that cometh to God, muſt believe that he is, and that he is a rewarder of all them that diligently ſeek him.* O that you who are going on in ſin, were perſwaded of this, how gracious and merciful the Lord is, whom you do ſo highly offend by ſin, and how ready he is to accept of you, if you would but turn from ſin: He hath given us Miniſters commiſſion to tell you, that there is an accepted time, and a day of ſalvation for your ſouls, which he yet lengthens out unto you: Yea, we are ſent as his Embaſſadours to entreat and beſeech you that you would be reconciled unto God, 2 *Cor.* 5. 20.

And

And when God declares by us that he is so willing to accept of you, that he desires you to accept of his salvation, and beseecheth a reconciliation, when he can so easily avenge himself upon you, and glorifie his justice and wrath in your destruction, and standeth in no need of you, only for your own sake entreats you to be reconciled, that you might not be destroyed, that you might not even force him to punish you, which he will do with a witness, and with a vengeance, if you refuse: Methinks this amazing condescention and kindness of God should astonish you, and stop you in the way of sin, and make you tremble, and let fall your weapons out of your hand, with which you have been fighting against him, and cast your selves with shame and self-loathing at his feet, grieving at the very heart, that ever you offended a God of such infinite loving kindness.

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2. *Peter* tells them further of *Gods good will towards the Gentiles*, that in every Nation whoever feared him should be accepted with him. They were Gentiles whom he preached unto, and they might have feared that salvation was only to be found amongst the Jews; and that however God were gracious and ready to receive men unto favour that feared him, yet that God having made choice of but one Nation in the world to be his peculiar people, and they being none of that Nation, that no grace or mercy was attainable by them, who were Heathens, who are called the people of his wrath. Therefore *Peter* gives them to understand, that however God had set narrow bounds to his Church formerly, and confined

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his mercy to one Nation, yet that now the hedge and middle wall of partition was broken down, and any Nation might find acceptance. This was the firſt appearance and breaking forth of Gods mercy towards the Gentiles, in that he declares himſelf now to be no longer a reſpecter of Nations, but that other Nations ſhould taſte of his favour as well as the *Jews*. This was intended from the beginning by God, and foretold long before by the Prophets. See *Iſa.* 49. 18, 19, 20, 21, 22. *Lift up thine eyes* (ſpeaking to the Church) *round about, behold all theſe gather themſelves together, and come to thee: as I live, ſaith the Lord, thou ſhalt ſurely clothe thee with them all as with an ornament, and binde them on thee, as a Bride doth; the Land ſhall be too narrow; the children which thou ſhalt have after thou haſt loſt the other, ſhall ſay in thine ears, the place is too ſtrait for me, give place to me that I may dwell. Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate? and who hath brought up theſe? Thus ſaith the Lord, Behold I will lift up mine hand unto the Gentiles, and ſet up my ſtandard to the people, and they ſhall bring thy Sons in their arms, and thy Daughters ſhall be carryed upon their ſhoulders, &c.* And *chap.* 54. 1, 2, 3. *Sing O barren that didſt not bear, break forth into ſinging and cry aloud, Thou that didſt not travel with child, for more are the children of the deſolate, than of the married wife, ſaith the Lord. Enlarge the place of thy Tent, and let them ſtretch forth the curtains of thine habitations: Spare not, lengthen thy cords, and ſtrengthen thy ſtakes; for thou ſhalt break forth on the right hand, and on the left, and thy ſeed ſhall inherit the Gentiles, and make the deſolate Cities to be inhabited, &c.* And the Apoſtle *Paul* writing to

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the Gentile *Romans*, which were converted to the Christian Faith, makes mention of divers Prophecies together, of Gods good will which he intended to shew unto the Gentiles, through his Lord Jesus Christ; as you may read, *Rom.* 15. 9, 10, 11, 12. *And that the Gentiles may glorifie God for his mercy, as it is written, for this cause will I confess unto thee amongst the Gentiles, and sing unto thy Name. And again he saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye people. And again* Isaiah *saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, and in him shall the Gentiles trust.* And this he writes for their encouragement and comfort, that they might be filled with all joy and peace in believing, *vers.* 13. Now the time was come for the fulfilling of these Prophecies, when Christ was come, who had reconciled unto God both Jew and Gentile in one body by the Cross, breaking down the middle wall of partition between them, and destroying that which was an occasion of enmity, even the Law of Commandments contained in Ordinances, for to make in himself of twain one new man so making peace, *Ephes.* 3. 14, 15, 16. Therefore he gave Commandment to his Disciples, after his resurrection, to preach the Gospel unto all Nations, and here sends *Peter* to *Cornelius*, and them that were with him. This is ground of singular comfort and encouragement unto us who are Gentiles, that the Lord hath good will for us, and hath sent his Gospel to be preached amongst us by his Ministers, which may give further hopes of your attaining salvation, when God hath given you the means, and sends his Ministers to preach to you such words whereby you may be saved.

SECT.

SECT. VII.

PEter ſpeaks to them *concerning the Word which God ſent unto the children of Iſrael*; and he tells of a twofold Word ſent to them by God.

1. *The Word of Repentance, which he calls the Baptiſm which John preached unto them.*

2. *The Word of Peace which was preached unto them by Jeſus Chriſt.*

1. He tells them that God ſent *a Word by John to the children of Iſrael, and that was a word and Baptiſm of Repentance* which he preached. *John* was Chriſts forerunner, who went before his face to prepare his way, and to make the people ready for the entertainment of Chriſt: He came to level the mountains of pride, and to ſtraighten crooked diſpoſitions, and to ſmoothen rough ſpirits; his doctrine was a doctrine of Repentance, *Luk. 3. 3. He came into all the Countries about Jordan, preaching the Baptiſm of Repentance for the remiſſion of ſins.* And in *Mat. 3. 1, 2.* it is ſaid, *John came preaching in the wilderneſs of Judea, and ſaying, Repent ye, for the Kingdom of Heaven is at hand.* *John* preached the Law to convince men of ſin, and to awaken them unto repentance; he telleth ſinners plainly, that they were a generation of Vipers; doth not ſpare the hypocritical Phariſees, who boaſted ſo much in their priviledges, but were groſly deficient in moral duties; he telleth them of Gods Ax which was laid to the root of the tree, ready to cut them down if they did not repent; he telleth of the unquenchable fire which they ſhould be caſt into, if they did not reform. The

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word of Repentance is a necessary word unto salvation, and therefore is necessary to be preached to all and what *John* the Baptist cryed in the wilderness, would cry in your ears this day, *Repent. Repent* if you would have remission of sins. *Repent* if you would be prepared for the entertainment of Jesus Christ *Repent*, or else you will all certainly perish, *Luk.* 13. *Repent*, or else iniquity will be your ruine, *Ezek.* 18. 30. *Repent*, or else ye cannot be saved. When the Jews who had crucified the Lord of glory, heard *Peters* Sermon, which ripped up their sin, and they being pricked in their hearts, cry out to *Peter* and the rest of the Apostles, *Men and Brethren, What shall we do? Act.* 2. 37. *We have committed a great sin, and what shall we now do? What course shall we take that we may be saved from that eternal wrath and death which we have deserved?* The Apostle directs them to *Repent for the remission of sin, vers.* 38. And will not conscience accuse you of the guilt of sin? Are there no drunkards in this place? no swearers? none that have committed adultery, and been unclean in secret places? no unrighteous persons that have defrauded their neighbour? no Sabbath-breakers, nor profane persons? no lyars nor covetous persons? and are not the most civil and morally honest of you all that are out of Christ, guilty of many heart-sins, yea and lip-sins, and some grosse slips in your life, which conscience doth sometimes twinge you for? Are not you guilty of impenitency and hardness of heart, and unbelief, and want of love to God, and his Son, and neglect of your own salvation? Let me tell you all that have not yet repented, that unless ye repent, and that speedily, ye shall all perish certainly, and ye shall be miserable

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everlaſtingly. Repent of your ſins, mourn for ſin, and turn from ſin, or elſe you will weep for ſin hereafter to no purpoſe, and burn for ſin for ever. Loath ſin, and leave ſin, or elſe Chriſt will diſdain you at the laſt day, and ſentence you to depart from him into everlaſting fire. Confeſs ſin, and forſake ſin, or elſe you will finde no mercy here, nor end, or the leaſt aſſwagement of miſery in the other world. Drunkards, repent of your ſins, you have felt (after your revellings, and exceſſive carouſings) your heads ake, and have vomited up your drink ſometimes, O that you could now feel your hearts ake, and that you would vomit up your ſin by repentance. Swearers, repent of your ſins; you have taken Gods Name in vain, yea even torn it in pieces by your oaths, O that you would hallow Gods Name in confeſſing your ſin, and that you would rend and tear your hearts with ſorrow for the affronts you have by your oaths offered to the higheſt Majeſty. Adulterers and unclean perſons, repent of your ſins; you have taſted ſweetneſs in your foul ſins, O labour to taſte bitterneſs in grief for your ſins, that you may not feel the bitterneſs of hell torments, which without repentance will certainly be your portion. Unrighteous perſons, lyars, covetous perſons, repent, or you will not eſcape Gods righteous judgements. Sabbath-breakers, get your hearts broken for your ſins, or elſe God will break you to pieces with his Iron Rod. Prophane perſons, and all ye that have ſinned more groſſly, repent, and humble your ſelves before the Lord the more deeply: The moſt crimſon and ſcarlet ſins may be waſhed away; thoſe who embrewed their hands in the blood of Chriſt were forgiven upon repentance; and there may be hope

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of remission for the worst of you if you repent. And you that have been more civil, yet under the power of some sin which hath reigned in your hearts, though it hath not broken forth so notoriously in your lives, and have moreover lived in the neglect of Christ, and your own salvation by him, not perceiving your need so much of him. Let me tell you, as our Saviour told the Scribes and Pharisees, that sometimes Publicans and Harlots, the vilest and most notorious come into the Kingdom of Heaven sooner than you, because they are more readily awakened, and humbled, and made sensible of their need of Christ, than the civil and fair dealing men and women who are very apt to lean and trust to their own righteousness, without such earnest seeking of the righteousness of Christ to justifie them: Therefore let me warn you also to repent of your sins, of heart-sins, and Gospel-sins, which are the greatest sins, and will certainly sink you without repentance. Look upon your own righteousness as filthy raggs, and cast it away, and loath your selves, and be perswaded, that if ever you be pardoned and saved, you must be as much beholding to free grace as the vilest sinner.

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2. *Peter* tells them that God sent *a Word of Peace, which was preached by Jesus Christ.* It is said, *Joh.* 1. 17. *The Law was given by Moses, but grace and truth,* and I may add peace too, *came by Jesus Christ.* The Law which came by *Moses*, was given for this end to lead men; yea, it was a School-master to whip men to Christ; and God did enjoyn those legal services upon his people, that they might look

to

to Chriſt in them, and look for Chriſt who ſhould deliver them from that yoak of bondage. The Law, which was from Mount *Sinai*, gendereth to bondage, and was given with thunderings and lightnings to awaken men; and in preaching of the Law God giveth a ſpirit of bondage to work men to fear and repentance: But Chriſt came in a more mild way, and in a more ſoft and ſtill voice preached Peace, and the Goſpel of Reconciliation. The word of Peace was that which the Angels preached unto the Shepherds at Chriſts birth, *Luk.* 2. 14. *Glory be to God in the higheſt, on earth peace, and good will towards men.* Peace was that which Chriſt preached in his life, *Epheſ.* 2. 17. *He came and preached Peace to you which were afar off, and to them which were nigh.* Peace was that which Chriſt purchaſed by his death, *Col.* 1. 20. *He made Peace by the blood of his Croſs.* Peace was that which he ſpake to his Diſciples at his appearance after his reſurrection, *Joh.* 20. 19. *Jeſus came and ſtood in the midſt of them, and ſaid, Peace be unto you.* Peace he left with his Diſciples behind him as a Legacy, when he was to go away from them, *Joh.* 14. 27. *Peace I leave with you, my Peace I give unto you.* And Peace he commiſſioned his Diſciples to preach unto the world, *Mark* 16. 5. *Go ye into all the World, and preach the Goſpel unto every creature*: Which Goſpel is a Goſpel of Peace, containing glad tidings of good things, *Rom.* 10. 15. Chriſt preached Peace, not Peace with men (though this alſo he would have his Diſciples endeavour after, as much as in them lyeth, to live peaceably with all men, *Rom.* 12. 28. and to follow after peace with all men, ſo far as it conſiſteth with holineſs, and a pure conſcience, *Heb.* 12. 14.) For

he tells his Diſciples, *Luk.* 12. 51. *Suppoſe ye that I am come to give Peace on earth, I tell you nay, but rather diviſion.* Whatever peaceable diſpoſition he taught, and his Goſpel doth work in the heart where it prevails, yet accidentally it cauſeth diviſion, and ſtirreth up to oppoſition in thoſe that will not yield obedience thereunto; and therefore the world hate and contend with his Diſciples, becauſe he hath choſen them out of the world; wicked men have an enmity in their hearts againſt Believers, and will not be at Peace with them. But Chriſt preached Peace with God. Chriſt came from Heaven to bring this glad tydings to earth, that the God of Heaven was willing to be at Peace with ſinfull men. It would not have been an eaſie thing to have made ſinners believe (eſpecially if they had been convinced of ſin, how heinous it is in its own nature, how highly it affronts and provokes the higheſt Majeſty; if they had been awakened with a ſenſe of the dreadfulneſs of the puniſhment which God hath threatned, and they had deſerved for their ſins) that ſo great and holy a God ſhould be willing to put up all affronts, and forgive all iniquities, and be at Peace with ſinners; yea, that he ſhould ſeek after it: They might have queſtioned not only how this could be, but alſo how any could have known it: But to put all out of doubt, Chriſt the eternal Son of God hath come forth from Heaven, declaring what he hath heard of the Father, and hath made known this, that God is willing to be at peace with us. Chriſt was ſent from the King of Glory upon the Embaſſage of Peace, and he preached Peace therefore unto men;

not

not unto all men, for *Iſa.* 57. 21. *There is no Peace to the wicked*; that is, to ſuch as are impenitent and ſenſeleſs of their ſins, and go on ſtill in their treſpaſſes. Chriſt threatned the wicked as ſeverely as *John* Baptiſt; he tells the impenitent that they ſhould periſh, *Luk.* 13. 3. and the unbelievers, that they ſhould die in their ſins, *Joh.* 8. 24. And he calls the hypocritical Phariſees (who perſevered in their oppoſition of him and his waies) Serpents and Vipers that could not eſcape the damnation of Hell, *Matth.* 23. 33. But Chriſt preached Peace to all that repented, were troubled for their ſins; that mourned and turned; that believed and yielded up themſelves to the obedience of the Goſpel. He preached the Goſpel to the poor, to the bruiſed and broken, that is, ſuch as were ſenſible of their ſins, and their need of a Saviour, *Luk.* 4. 18. And we Miniſters have commiſſion from the Lord to preach Peace to the children of men; we are Miniſters of the Goſpel of Peace, unto us is committed the Word of Reconciliation, 2 *Cor.* 5. 19. Indeed we muſt ſound the Trumpet of War from Heaven in the ears of ſecure ſinners to awaken them; but we are to hang out the white flag, and to come with Olive branches of Peace from God to them that tremble at Gods Word, and are humble for their ſins.

Sinners, are there any among you, whoſe hearts the Lord hath touched and bruiſed for ſin, yea broken to ſhivers, and melted, and filled with grief and ſorrow for a life of paſt-wickedneſs, that have not only legal terrours, but true Evan-

gelical repentance: I have a word of Peace to deliver to ſuch of you from the Lord. God is willing to be at Peace with you through his Son: There is an Advocate with the Father, who is ready to make up the breach which ſin hath made between God and your ſouls; and God doth call you to lay hold on his ſtrength, that you may make Peace with him, and he promiſeth that you ſhall make peace with him, *Iſa.* 27. 5.

Thus concerning the word of Repentance and Peace which *Peter* tells *Cornelius*, and them which were with him.

SECT. VIII.

3. PEter ſpeaks to them of the Lord Jeſus Chriſt, by whom this Peace was purchaſed, and the Word of Peace preached, and that,

1. *Concerning his Unction.*
2. *Concerning his Life.*
3. *Concerning his Miracles.*
4. *Concerning his Death.*
5. *Concerning his Reſurrection.*
6. *Concerning his Ordination to be the Judge of the World.*
7. *Concerning his Miſſion of them to preach.*

1. *Peter* ſpeaks to them *concerning the Unction of Chriſt.* He tells them that God anointed Jeſus of *Nazareth* with the Holy Ghoſt, and with Power.

Power. God poured forth his Spirit without meaſure upon Chriſt, which qualified him for his offices, and he gave him power and authority to execute them.

There is a Threefold Office which Chriſt was anointed unto.

1. *The Prieſtly Office.*
2. *The Prophetical Office.*
3. *The Kingly Office.*

1. Chriſt was anointed to the *Prieſtly Office*; who offered up ſacrifice to God, even a ſin-offering and Peace-offering, to make reconciliation for ſin; not the ſacrifice of Bulls and Goats, or Lambs, or Rams, which could never of themſelves take away guilt; but he through the eternal Spirit offered himſelf without ſpot to God, he offered the ſacrifice of himſelf for a ſweet-ſmelling ſavour, and ſhed his own blood for the remiſſion of ſins, by which blood having obtained eternal redemption for his people, he entered into the Holy place not made with hands, which was but figurative, but into Heaven it ſelf, there to appear in the preſence of God, to make interceſſion for them. Chriſt is the great High-prieſt, not after the order of *Aaron*, who were many, and mortall, and ſinfull, and their Prieſthood changeable; but he is a High-Prieſt for ever after the order of *Melchiſedec*; hath an unchangeable Prieſthood, therefore *is able to ſave all thoſe to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion in their behalf*, Heb. 7. 25. Moreover, *v.* 26. he is holy, harmleſs, undefiled, ſeperate from ſinners, and yet very tender and com-

passionate towards sinners, being touched with the feeling of our Infirmities, and knows how to pity them which are tempted; he is mercifull and he is faithfull too in this Office which the Lord hath anointed him unto. Having therefore such an High-Priest over the House of God, sinners have encouragement to draw neer unto God, with full assurance of acceptance through him, *Hebr.* 10. 21, 22.

2. Christ was anointed to the *Prophetical Office:* Christ is that Prophet whom the Lord promised to raise up to his people like unto *Moses*, *Deut.* 18. 15. but is far greater than *Moses*, who came down from Heaven to preach the Gospel of salvation to lost sinners; who revealed the counsels of the Father, which were hid from ages and generations, and kept secret untill his time, from the foundations of the World; who discovered the purposes of Gods Love, and the promises of his Grace, and brought life and immortality to light by the Gospel. Christ is the great Prophet anointed by the Father to teach his people by his Word and Spirit, who opens the eyes of the understanding which naturally is dark and blinde, and leads his people into all truth, who of themselves would wander into errour, without whose teachings there can be no saving light, nor spiritual discerning and relish of Gospel Mysteries.

3. Christ was anointed unto the *Kingly Office: Peter* in his Sermon calls him *Lord of all.* God hath given him a Name above every Name; he hath exalted him above all Principalities and Powers, and Might and Dominion, both in Heaven and Earth, and

and hath put all things under his feet, and all power into his hand, and appointed him to be head over all unto his Church. He is the King of Saints, whose Kingdom is an everlasting Kingdom, and whose Scepter is a Scepter of Righteousness; he hath given Laws to his people with great wisdom, and ruleth in their hearts with great power, and whosoever will not submit to his Scepter to be ruled by his Laws, he will break them in pieces with his Iron Rod. Thus concerning Christs *Unction* to his Offices.

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2. *Peter* speaks to them *concerning Christs Life*; that he went about doing good. His Life was holy, free from sin, he did no evil, no injury to any man, he was harmless, his whole employment was to do good. Never was there such a man living upon the face of the Earth, who never committed any sin in his life, neither in thought, word, or deed. Some indeed have said they had no sin, but they have lied; for no man liveth that sinneth not: but Christ was born without sin, and lived without sin; he was perfectly good and righteous, and he did good. His Life was exactly according to the Rule; he fulfilled the Law not only by his *passive*, but also by his *active* Obedience.

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3. *Peter* speaks to them *concerning Christs Miracles*, whereof they were witnesses: instance is given of his casting out Devils, likely he told them of more, of his calming the Winds and Sea with a

word, his feeding five thouſand with five Loaves, his opening the eyes of them which were born blinde, his raiſing the dead that had been buried ſeveral dayes, and the like; which works were a teſtimony of his Divinity, and that he came from the Father.

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4. *Peter* ſpeaks to them *concerning Chriſts Death.* Him they ſlew and hanged upon a tree. Chriſt humbled himſelf not only to take upon him our Humane Nature, to be born of a mean Virgin, and live in a low condition, when he was Lord of all, and God equall with the Father, to take upon him the form of a ſervant; but he humbled himſelf further, to become obedient unto Death, even the death of the Croſs, *Phil.* 2. 6, 7, 8. It was a curſed, diſgracefull, lingering and painfull death, which he endured, and however it was inflicted upon him by the hands of cruel, blood-thirſty men, yet it was according to the fore-appointment of God, for the ſatisfaction of Gods Juſtice, for the expiation of Mans ſin; it was not only for an example of ſuffering to men, but in the room and ſtead of ſinners, who otherwiſe muſt all have unavoidably periſhed; and for the ratification of the New Teſtament and Covenant of Grace: So that the ſalvation of Man from ſin and Hell, and the Inheritance of glory and happineſs doth depend upon the Death of Chriſt which was the purchaſe hereof,

5. *Peter*

5. *Peter* ſpeaketh to them *concerning Chriſts Reſurrection.* Him hath God raiſed from the dead, and ſhewed openly. Though Chriſt dyed and was buried, yet the bands of death could not hold him, and the Holy One did not ſee corruption; his body was not ſo long in the grave as to putrifie, but within three dayes he aroſe again from the dead, and was ſeen of *Mary Magdalen* firſt, after of two Diſciples as they went unto *Immaus*, after of *Peter* and all the Apoſtles, after of above five hundred Brethren at once. He was declared to be Man by his death, he was declared to be the Son of God with power, by the Spirit of holineſs in him, which raiſed him from the dead; forty dayes he remained upon the Earth after his Reſurrection, and then was caught up to the Throne of God in the preſence of his Diſciples, and there he that was dead is alive, and lives for evermore; whoſe Reſurrection as it hath an influence upon the ſpiritual Reſurrection of his people from ſin, who when dead in ſin are quickened by the ſame Spirit which raiſed him up: So it is the firſt fruits of the reſurrection of his people from the grave, who in their order and Gods appointed time ſhall be awakened out of their long ſleep of death, and come forth of the duſt, and be caught up to meet him in the Air at his laſt appearance to Judge the World, which is the next thing *Peter* ſpeaketh of Chriſt.

6. *Peter*

6. *Peter* speaketh to them *concerning Gods ordination of Jesus Christ to be the Judge of quick and dead.* God hath appointed a day in which he will judge the World in Righteousness, and hath ordained Jesus Christ to be the Judge; who will so soon as the mystery is finished, and the Elect are gathered, come down from Heaven where now he is, with a great shout, and the sound of a Trumpet, and awaken all the dead, and summon the whole world to his barr, and render unto all according to their works; to them that have repented and believed, and by patient continuance in well-doing, have sought for glory and honour, and immortality, he will give eternal life; but to them which have been impenitent and hard-hearted, and disobedient to the Gospel, he will give indignation and wrath, tribulation and anguish, and sentence them to eternal Death.

7. *Peter* speaketh to them *concerning Christs Mission of them to preach.* He sent the Apostles to preach repentance and remission of sins in his Name; and he hath appointed the Office of the Ministry to continue to the end of the World, for the calling and conversion of those which belong to the Election of Grace, and the building up and perfecting the Saints which are called, untill they all come into the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness

fulness of Christ, *Eph.* 4. 12, 13. Thus the Apostle *Peter* preacheth Christ unto *Cornelius*, and them which were with him.

SECT. IX.

4. AND lastly, *Peter* speaks to them *concerning the Way of Salvation by Christ*, vers. 43. *To him gave all the Prophets witness, that through his Name whosoever believeth in him should receive remission of sins.* There is no Name under Heaven whereby we can be saved, but the Name of Christ, *Act.* 4. 11. and there is no salvation by Christ but by Faith. When the Jaylor with trembling enquired of *Paul* and *Silas*, *What shall I do to be saved?* they tell him, *Believe in the Lord Jesus Christ, and thou shalt be saved*, Act. 16. 30, 31.

There are three Arguments which will evidently prove, That all such as truely believe in Christ do receive remission of sins, and consequently are in a state of Salvation: The First may be drawn from *Christs Satisfaction*: The Second from *Christs Intercession*: The Third from the *Promises of the New Testament.*

I. First from *Christs Satisfaction.* If Christ hath fully satisfied Gods Justice for the sins of men, and this satisfaction be accepted by the Father in the behalf of sinners; and this satisfaction be imputed unto all them that truely believe in Christ, as if they had made it themselves: Then all those that truely believe in Christ, do receive remission of

of ſins; inaſmuch as guilt being an obligation to puniſhment, and where ſatisfaction is made, this obligation is removed.

(1.) But firſt Chriſt hath made ſatisfaction to Gods Juſtice for the ſins of men; he only was *qualified* to do it, and he hath *actually* done it.

1. Chriſt only was *qualified* to do it; no meer man could make it, becauſe Gods Juſtice being infinite requireth an infinite ſatisfaction, and all Creatures are finite: but Chriſt was more than a Creature, he was God and Man in one perſon. It was neceſſary that he ſhould be a Creature, becauſe otherwiſe he could not have ſuffered, the Deity being impaſſible; it was neceſſary he ſhould be Man, becauſe Gods Juſtice required, that the ſame Nature which did commit ſin, the ſame Nature ſhould ſuffer puniſhment for it, *Gen.* 2. 17. *In the day thou eateſt thereof, Thou* a Man *ſhalt die.* Therefore Chriſt took not upon him the nature of Angels, but the ſeed of *Abraham*, *Heb.* 2. 16. And it was neceſſary that he ſhould be God; becauſe otherwiſe he could never have born up under, nor have got looſe from that dreadfull puniſhment which was inflicted upon him: It would have ſunk the whole Creation under its weight: Becauſe otherwiſe his Merits would not have been of infinite value, and fully ſatisfactory to Gods Juſtice: therefore he was God and Man in one perſon, and ſo duly qualified to make ſatisfaction.

2. Chriſt hath *actually* made ſatisfaction to Gods Juſtice for Mans ſin: he hath born the puniſhment which their ſins did deſerve, 1 *Pet.* 2. 24. *Who his own ſelf bare our ſins*, that is the puniſhment of our

our ſins, *in his own body on the tree, Iſa.* 53. 5. *He was wounded for our tranſgreſſions, and bruiſed for our iniquities, and the chaſtiſment of our peace was upon him.* And *Epheſ.* 5. 2. *He hath given himſelf for us, an offering and ſacrifice to God for a ſweet ſmelling ſavour*; which leadeth to the ſecond particular.

(2.) This ſatisfaction which Chriſt hath made unto Gods Juſtice, is accepted in the behalf of ſinners: There might be ſufficiency of value in Chriſts ſufferings and ſacrifice to make ſatisfaction for the ſins of the whole world, and yet God might have required the ſatisfaction from the offending party, and received the debt from none but ſinners themſelves that owed it: but God hath accepted Chriſts ſatisfaction, as is evident, 1. From Gods eternal Covenant with him, that if he would make his ſoul an offering for ſin, he ſhould ſee his ſeed, and ſhould proſper in his work, *Iſa.* 53. 10. 2. From his ſealing and ſetting him apart for the office and work of Mediatour, *Joh.* 6. 27. Him hath God the Father ſealed. 3. From his miſſion or ſending him into the world for this very end, *Joh.* 3. 16. *Gal.* 4. 5. 4. From his owning of him when he was ſent, and that both by a voice from Heaven, ſaying, This is my beloved Son in whom I am well pleaſed; and by his large effuſion of the Spirit upon him, which did appear in his life ſo holy, his doctrine ſo pure, his miracles ſo powerfull. 5. From his raiſing him up from the dead on the third day, where he muſt have continued for ever, if having undertaken to ſatisfie, he had not done it, and it had not been accepted. 6. From his receiving him

up

up into glory, and setting him at his right hand, and hearing his prayers in the behalf of sinners. All which Arguments do abundantly prove Gods acceptation of Christs satisfaction.

(3.) The satisfaction is as really imputed unto true Believers, as if they had made it themselves. Forasmuch as Faith doth appropriate Christ and his Righteousness, and therefore Christ is called (speaking of Believers) the *Lord our Righteousness*, *Jer.* 23. 6. And we are called (through the imputation of the merits of his death by faith) *The Righteousness of God in him*, 2 *Cor.* 5. 21. Christs Righteousness is made over to Believers by Faith as if it were their own. If then Christ hath fully satisfied Gods Justice for the sins of men; and this satisfaction is accepted by the Father in behalf of sinners, and imputed unto all true Believers, then all true Believers are absolved from the guilt of sin; and that not only upon the account of mercy, but justice too, which cannot require a double satisfaction, therefore God is said, as he is just, to justifie them which believe, *Rom.* 3. 28.

II. The second Argument to prove, that all true Believers do receive remission of sins, may be drawn from *Christs intercession*. If Christ doth intercede for the remission of sins, and this intercession be prevalent with the Father, and all true Believers have an interest in this intercession, then all true Believers do receive remission of sins.

1. But first Christ doth intercede for the remission of sins, *Heb.* 7. 25. *Heb.* 2. 17. He intercedeth for reconciliation, therefore for remission of sins.

2. This Intercession is prevalent with the Father.

What-

Whatever Christ prayed for on earth he obtained, *Joh.* 11. 42. Surely then his intercession in Heaven is prevalent, which might be made further evident from his neerness and interest in the Father, from the dear love of the Father unto him; and because his intercession for remission of sins, is for that which he hath purchased by his death, and what the Father hath purposed and promised, and is for his glory to give.

3. All true Believers have an interest in Christs Intercession: having by faith an interest in Christs person, they have an interest in Christs intercession.

III. The third Argument to prove that all true Believers do receive remission of sins, may be drawn from the promise of remission of sins in the New Testament, *Heb.* 8. 12. *I will be merciful unto their unrighteousness, and their sins and iniquities will I remember no more.* Which New Testament is of full force through the death of Christ the Testator, *Heb.* 9. 16, 17. And Believers have an interest in, and by faith do apply the promises to themselves; therefore true Believers do receive remission of sins.

Thus concerning *Peters* Sermon to *Cornelius*, and them which were with him, and the words which he spake to them whereby they were saved.

SECT.

SECT. X.

3. THE third thing is to ſhew, *How* Miniſters muſt tell people words whereby they may be ſaved. Now this muſt be done

1. *Sincerely.*	5. *Compaſſionately.*
2. *Plainly.*	6. *Warmly.*
3. *Convincingly.*	7. *Earneſtly.*
4. *Boldly.*	8. *Frequently.*

1. Miniſters muſt preach the words of ſalvation *Sincerely*, and that both as to the matter, and as to the deſign.

1. As to the *Matter*, the Doctrine of ſalvation which they preach, muſt be ſincere; *in Doctrine* they muſt ſhew *uncorruptneſs, ſincerity, ſound ſpeech, which cannot be condemned*, Tit. 2. 7, 8. The Apoſtle complains of *many who corrupt the Word*, 2 Cor. 2. 17. The Word is corrupted when the Scripture is wreſted, and the ſenſe perverted, when errours and damnable opinions are broached and vented for truths, and mingled with ſome truths of the word, which will bring deſtruction and not ſalvation to them that receive them, 2 Pet. 3. 16. Miniſters muſt draw forth the pure waters of the Sanctuary out of the fountain of the Scripture, and the ſincere milk of the Word out of the two breaſts of the Old and New Teſtament, 1 Pet. 2. 2. They muſt deal forth the wholeſome food of ſound doctrine, which is according to godlineſs, called words of our Lord Jeſus

Jeſus Chriſt, and words of faith whereby the receivers may be nouriſhed, 1 *Tim.* 4. 6. *chap.* 6. 3.

2. As to the *Deſign*, Miniſters muſt have a ſincere deſign in preaching the word of ſalvation; like the Apoſtle *Paul* with his fellow-Miniſters, 2 *Cor.* 2. 17. *But we are of ſincerity as of God, in the ſight of God ſpeak we in Chriſt.* They preached neither corrupt doctrine, neither had they corrupt deſigns, but were ſincere in their preaching, *as of God*, as ſent of God, as Embaſſadours of God, the great King of Heaven; *as in the ſight of God*, who ſearched the heart, and could diſcern what their aims were unto whom they endeavoured to approve themſelves; *as in Chriſt*, as in the room of Chriſt, as Chriſt preached when he was upon the earth; or as in Chriſt, as thoſe which were ingrafted into Chriſt, and had an intereſt in Chriſt themſelves, and therefore did ſincerely endeavour the bringing of others to him. The chief deſign of Miniſters in preaching, ſhould be the glory of God, and the ſalvation of them that hear them. 1. The glory of God above all ſhould ſwey with them, not their own glory and eſteem; *nor of men ſought we glory*, 1 *Theſ.* 2. 6. They muſt ſincerely endeavour the magnifying, not of their own name, but the name of God; and the promoting not of themſelves, but of their Maſter in the eſteem of men: If ſome kind of diſcourſe would advance their Lords name and honour, though their own reputation ſhould hereby be leſſened amongſt ſome, they muſt uſe it; and if on the contrary they could gain much honour to themſelves by ſome kind of preaching wherein they might appear in great flouriſh of words, and

give delight to the fancy by the oſtentation of their wit and ingenuity; but their Maſters were not like to be glorified, nor the ſouls of their hearers ſoundly edified, they ought herein to deny themſelves. 2. Miniſters muſt deſign in their preaching, the ſalvation of their hearers; they muſt not uſe the Word as a cloak for covetouſneſs, and deſign the gaining of filthy lucre to themſelves; but the gaining of ſouls to Jeſus Chriſt; they muſt not endeavour to make a gain of their hearers; a gain of their ſouls they ought to endeavour after, but not a gain of their eſtates; as the Phariſees, who made long prayers, that they might devour Widdows houſes; they muſt not chiefly ſeek any profit, or earthly emolument unto themſelves, but the profit of their hearers, that they might be ſaved. When the Apoſtle was crafty, as he tells the *Corinthians*, 2 *Cor.* 12.16. he was ſincere; and when he uſed ſome kind of guile, it was to catch them from deſtruction, unto which they were haſtening; it was in ſpreading the Goſpel Net moſt cunningly to draw them out of that ſtream of ſin in which they were ſwimming towards the Ocean of Gods wrath.

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2. Miniſters muſt preach the words of ſalvation *Plainly*, not with wiſdom of words, as 1 *Cor.* 1.17. not with excellency of ſpeech, or of wiſdom, or with enticing words of mans wiſdom, *chap.* 2. 4. but with plainneſs of ſpeech, ſuch as is moſt intelligible and edifying, ſuch as is moſt likely to attain the end of preaching moſt effectually; ſome kind of wiſdom of words doth both obſcure and enervate the

the Sermons that are ſtufft with it, and therefore ſhould be forborn.

Not that all wiſdom of words, or humane wiſdom is to be forborn: For,

1. It is lawfull for Miniſters in preaching to make uſe of the moſt apt, proper and ſignificant words: there are ſome words which are more ponderous and weighty, which carry a greater force and evidence, and perſpicuity than others; which Miniſters ſhould make uſe of for the more effectual clearing and preſſing their matter; and of all words thoſe which we finde in the Scripture are the moſt weighty, which having oftentimes more ſignificancy in the Original than in the Tranſlation, therefore Miniſters ſhould be acquainted with the Original tongues, that they may have the more full underſtanding of the meaning of God in his Word, themſelves, and that they may the better explain it to others.

2. It is lawfull for Miniſters to uſe ſome kinde of Eloquence in their preaching. It was the commendation which the Scripture gave of *Apollos*, that he was an eloquent man, *Act.* 13. 24. Variety and fluency of expreſſion in explaining and proving, in applying and preſſing the truths of the Word, is of ſingular uſe. There is much Rhetorick and divine Eloquence, eſpecially in ſome parts of the Scripture, which Miniſters in preaching may make uſe of and imitate.

3. It is lawfull for Miniſters to make uſe of Philoſophy and humane Reaſon in preaching the Goſpel; Logick is needfull for the regulating of thoughts, the methodizing of diſcourſe, the diſtin-

guiſhing between things that differ, the defining and explaining of things that are obſcure, the ordering, deciding and determining of controverſies: Ethicks, Phyſicks, eſpecially Metaphyſicks are very uſefull unto a Miniſter, for the refining of his underſtanding, and enabling him to ſpeak the more clearly and edifyingly to others, and to defend the truth againſt ſuch as do oppoſe it.

But there is a Wiſdom of Words which may not be uſed by Miniſters in preaching.

1. Miniſters muſt not in preaching ſhew more wiſdom in their Words than in their Matter; and ſtudy more for outward ſhew than for inward ſubſtance; more that their Sermons be well worded, than that their doctrine be well proved; more that their Sentences may have a handſome cloſe, than that their Arguments be concluſive: It ill becomes thin and weak ſenſe to be cloathed with fine and neat ſpeech: Miniſters muſt take heed that their matter be not drowned and loſt in the ſtream and abundance of words. Such whoſe wiſdom and art doth ſhew it ſelf in gathering a bundle and heap of the fineſt words together, neglecting ſubſtantiall matter, their wiſdom is but folly, and pains to little purpoſe. Words may fill the ear; Things ſoak and ſink into the ſoul to edification.

2. Miniſters muſt not ordinarily in preaching make uſe of words of another language which the people do not underſtand; nor fill their Sermons with quotations and allegations out of Fathers, School-men, and other Authors, which doth but ſtun and amuze ordinary and the generality of hearers, and ſavours moſtly of oſtentation, but tends

to

to little edification. Though the Apoſtle could ſpeak with more tongues than any beſide, yet in the Church he chooſeth to ſpeak five words in the known tongue to edifie, than ten thouſand words in an unknown tongue, 1 *Cor.* 14. 18, 19. Indeed Original words ſometimes may be mentioned with their interpretation, as the tongues were to be uſed in the Church, 1 *Cor.* 14. and Authors may be quoted, when there is real need, ſo it be done rarely and ſoberly; but for Miniſters to enterlard their Sermons all over with Greek and Latine, and ſayings of men, they muſt needs leave out much of the Word of God which they might uſe, and it cannot be ſo profitable for the Hearers.

3. Miniſters muſt not uſe ſuch words and ſpeeches as tender ſtrife, I mean the perverſe diſputings which Sceptical Philoſophy will put them upon, whereby they may be ſpoyl'd, and deceive both themſelves and others, through the errors and miſtakes, which hereby they may run into.

4. Miniſters muſt not uſe in preaching too much neatneſs of ſpeech, and humane Eloquence: The moſt excellent, and enticing words of mans wiſdom the Apoſtle did forbear, 1 *Cor.* 2. 4. It is not needfull for a Miniſter to read all Heathen Poets and Orators, that he may fill his Sermons with their fancies and rhetorical expreſſions; but he ſhould chiefly fetch his Rhetorick from the Bible; Indeed *Apollos* was commended for his Eloquence, *Act.* 13. 24. not humane Eloquence but divine. It is not ſaid, he was mighty in other Learning, but mighty in the Scriptures; not

mighty in the writings of Heathens, but mighty in the writings of God; his Eloquence was drawn from the Word, which is most persuasive. The Lord doth not require that his Ministers should preach the Gospel neatly, but plainly; the former may make them esteemed as the better Scholars, but the latter will make their hearers the better Christians: That way of preaching they should use which is most intelligible and profitable, not that which is most learned and Scholastical, *Melius est ut nos reprehendant Grammatici, quàm non intelligant populi*; saith one, that could speak in an eloquent strein. It is better that Grammarians should reprehend us, than that the people should not understand us: and he desired that since the vulgar could not ascend so high as to understand a more refined language, that learned men would stoop so low as to accommodate their speech to their capacities.

Thus Ministers must preach the Gospel, not with wisdom of words, but with plainness of speech. There is a light in the Gospel, the purest and most glorious that ever shined; wisdom of words doth darken and obscure this light, it doth sully the truths which shine most when they are naked without such ornaments: It is like a bright Cloud between us and the Sun, which keeps off the greater light, like painting of a Diamond or a beautifull face. There is a power goeth along with the Word preached to convert sinners. *Heb.* 4. 12. The Word is compared to a sharp, two-edged Sword, piercing and separating between the joynts and the marrow, between sin and the soul, which

which are more neer than marrow is to the bone; but wiſdom of words, or humane Eloquence doth guild as it were the edge of the Sword, which takes away its ſharpneſs; or is like to a rich Scabbard, which delights the eye, and pleaſeth the fancy, but keeps the Sword from entring the bowels and wounding the Conſcience: It is in plain preaching that the Sword is drawn forth naked, which makes the ſinner flie or yield. Plain preaching is the moſt effectual means to pull down the ſtrong holds of ſin and Satan, and to draw men unto a cloſure with Jeſus Chriſt. Humane wiſdom uſually puffeth up both them that uſe it, and thoſe that hear it. Humane wiſdom is apt to beget an humane faith, which ſtandeth in the wiſdom of men; plain preaching begetteth faith which ſtandeth in the power of God. There is no ſuch edification as in plain preaching: In plain preaching, the bread of life and wholſom food of the Word is diſtributed; but humane wiſdom is like hey and ſtubble, which is food for horſes and not for men; ſo humane wiſdom may pleaſe and beſt agree with natural and bruitiſh men, but true Chriſtians cannot feed upon it; it is no more ſuitable to their ſpiritual appetite than hey and ſtubble is to their naturall. It is like Pictures in learned books, which may delight children, a Scholar doth not regard the Pictures, but the writing; the word of God doth feed and edifie a gracious heart when it is preached plainly and homely; humane wiſdom, or wiſdom of words in preaching, doth take away much of the taſte and reliſh, and doth hinder its vertue and operation. The Word is compared to milk, which muſt be ſin-

cere, to food which muſt be ſimple and uncompounded, that it may nouriſh and ſtrengthen the body: It is compared to Wine that muſt be unmixed that it may chear and refreſh the ſpirits; wiſdom of words is like water, or rather like ſome fulſome liquor mingled with the wine, which doth much invalidate and render it nauſeous unto the Appetite of the New Creature. Miniſters therefore muſt preach the word plainly, that they may do it edifyingly: they muſt not uſe wiſdom of words, which will evacuate the Croſs of Chriſt, and render their preaching ineffectual, and put a cloud between the light and the eye, eſpecially of the ordinary hearers; much leſs may they uſe myſteriouſneſs of words, dark ſayings, and high-flown notions, that ſhall puzzle the mindes of the wiſeſt to gueſs at the meaning of: They muſt not in preaching make plain things difficult by their way of expreſſing them, as many do, but make more difficult things plain, they muſt preach plainly. I have been more large in this head, I ſhall be more brief in the reſt.

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3. Miniſters muſt preach the words of Salvation *Convincingly*. They ſhould preach ſo as to convince the Judgement of *truth*, and to convince the Conſcience of *ſin*, and therefore they ſhould preach in the evidence and demonſtration of the Spirit, 1 *Cor.* 2. 4.

1. Miniſters ſhould labour to ſpeak ſo as to convince the Judgement of the *truth* which they preach. They muſt not only aſſert Truths, but prove them; they muſt hold forth the Word of Faith

Faith with a clear evidencing light, and hold faſt the Word in a ſtrenuous defence of it againſt oppoſers, and with ſound doctrine they muſt not only exhort but alſo convince gainſayers, *Tit.* 1. 9. Miniſters ſhould make manifeſt the words of ſalvation which they preach, that they are the words of the God of truth, with whom dwells no errour or falſhood: They ſhould prove by undenyable Arguments that the Scriptures are of Divine Authority, and therefore as full of truth as the Sun is full of light; and then they ſhould prove the doctrine which they preach by the Word, and that with ſuch reaſon for the belief of it, that no reaſon may be left to contradict it. Miniſters ſhould be ſhining lights in the places where they live, diſperſing abroad the bright beams of Goſpel-truths with ſuch power and conviction, as may be ſufficient through the concurrence of the Spirit to vanquiſh and diſpell all thoſe clouds of ignorance which the minds of men naturally are filled withall.

2. Miniſters ſhould preach ſo as to convince not only the Judgement of *truth*, but alſo ſo as to convince the Conſcience of *ſin*; and that they may do this, they muſt not reſt in general diſcourſes of the nature of ſin, but particularly apply themſelves to their hearers, and reprove them homely and ſharply for their particular ſins: They muſt not ſow pillows under the elbows of ſecure ſinners, and deal gently, fearing to touch the ſoars of ſome, leſt they lift up the heel againſt them; but with all faithfulneſs they muſt

muſt tell all of their ſins, and endeavour to awaken them by diſcovery of their danger; their words muſt be like Nails and Goads which will prick unto the quick; they muſt lance and rip up the ſoars, that they may be healed; they muſt cry aloud and ſpare not; they muſt lift up their voice like a trumpet, and cauſe the people to know their iniquities; they muſt bend the bow, and ſhoot the arrows of bitter and ſharp reproof into guilty Conſciences; they muſt draw forth the Sword of the Spirit, which is the Word of God, and therewith lay about them in Gods Name, and as thoſe which are in Gods room, and laſh and wound ſinners to the very heart, that have been ſo audacious as to break Gods Law; they ſhould endeavour to make the ſword enter into the Soul with ſuch a force that ſinners being convinced, judged, and condemned, may with trembling fall down, and in perplexity cry out, as thoſe did whom *Peter* had convinced of their great ſin in crucifying the Lord of glory, *Act.* 2. *Men and brethren what ſhall we do?*

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4. Miniſters muſt preach the words of ſalvation *Boldly*: This the Apoſtle deſires prayers for himſelf to the Lord that he might be enabled to do, *Eph.* 6. 19, 20. *And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the myſtery of the Goſpel: for which I am an Ambaſſadour in bonds, that therein I may ſpeak boldly as I ought to ſpeak.*

Miniſters

Miniſters ſhould deliver their Meſſage with all boldneſs and authority, as being the Ambaſſadours of the King of glory; they ſhould ſpeak boldly without *ſhame* and without *fear*.

1. They ſhould ſpeak boldly without *ſhame*, as *Paul*, *Rom.* 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation, unto every one that believeth*; the preaching of the Goſpel is accounted folly by ſome of great account in the World for wiſdom; and the Preachers of the Goſpel are accounted Fools, and deſpiſed: Some reproach them, others mock and deride them, eſpecially when they preach in ſuch plain language as is moſt eaſie for all to underſtand; but Miniſters muſt preach boldly, notwithſtanding all the ſcoffs of the ungodly and profane; and in a good ſenſe they may glory in their ſhame; for indeed that which the wicked do make the matter of ſcorn and ſhame, is matter of the greateſt glory; it is the honour of Miniſters to preach the Goſpel of ſalvation, ſuch an honour as the Lord hath not conferred upon the Angels (as hath been ſhewn) and therefore they ſhould preach boldly without ſhame.

2. Miniſters ſhould preach boldly without *fear*, they muſt deliver the meſſage they are entruſted withall by God, without fear of the face of men. 1 *Theſſ.* 2. 2. *We were bold in our God, to ſpeak unto you the Goſpel of God with much contention.* Though the wicked contend with them, and oppoſe, though they perſecute and do what they can to hinder them; though they command them to preach no more, and would

would ſtop their mouths, and threaten impriſonment, baniſhment, death; yet being intruſted with the Goſpel, they muſt preach the Goſpel with all boldneſs: This was the practice of the Primitive Miniſters when they were threatned for preaching, *Act.* 4. 29. *And now Lord, behold their threatnings, and grant unto thy ſervants that with all boldneſs they may ſpeak thy Word*; and this is the duty of all Miniſters, if God open to them a door of opportunity to preach, they ſhould open their mouths boldly to declare the myſteries of ſalvation, whatever danger they may incurr of ſufferings hereby. Men may ſay, Wo be to you, if you do preach the Goſpel; but when God ſaith, Wo be to you if you do not preach, they have reaſon to fear and obey God rather than Men.

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5. Miniſters muſt preach the words of ſalvation *Compaſſionately*. The Apoſtle *Paul* writes to the *Corinthians* with many tears, 2 *Cor.* 2. 4. and he preacheth to the *Epheſians* with many tears, *Act.* 20. 19. O what tender bowels of compaſſion ſhould Miniſters have towards poor ſouls in preaching the Goſpel of ſalvation to them! how ſhould they pity ſinners that lie weltring in their blood, that have no pity for themſelves, that are cruel to their own Souls, that are wounding themſelves, as being more diſtracted than the man we read of, who tore his own fleſh, and cut himſelf with ſtones? *Mark* 5. 5. How ſhould they commiſerate ſinners

ners that are wounding their Conſciences by ſin, not knowing what they do, and are poſting on in the broad way unto deſtruction and eternal miſery, not knowing whither they go, that are running againſt a rock, which will daſh them to pieces, and ready to leap into flames, where they muſt burn for ever? Miniſters ſhould weep and bleed over ſuch, and with the greateſt tenderneſs tell them of their danger, and ſhew them the inevitable ruine which is before them, and beſeech them to turn from their evil wayes, that iniquity may not be their ruine, and accept of Jeſus Chriſt, by whom they may attain ſalvation. Miniſters ſhould be ready to beſeech ſinners upon their knees (if that would do) that they would not deſtroy themſelves: *O Turn ye, turn ye, why will you die?* and be ready to lay their hands under their feet, (if that would move them) to put their feet into the narrow way of ſalvation.

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6. Miniſters muſt preach the words of ſalvation, *Warmly*; and that both with a warm *love* to the Souls they preach unto, and with a warm *ſenſe* of what they preach upon their own ſpirits.

1. They muſt preach with a warm *love* to Souls, as the Apoſtle with other Miniſters to the *Theſſalonians*, 1 *Theſſ.* 2. 8. *So being affectionately deſirous of you we were willing to have imparted unto you not the Goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.* Miniſters ſhould

ſhould preach the Goſpel with ſuch ardent affection to Souls, and thirſting deſires after their ſalvation, ſo as to be willing to pluck out their hearts, and give them to their hearers, if this would promote their ſalvation; they ſhould be ready to ſpend themſelves and be ſpent, and not think much to conſume themſelves with fervour of heart towards, and for the good of poor ſouls.

2. Miniſters ſhould preach with a warm *ſenſe* of what they preach upon their own ſpirits, as thoſe that have been under the impreſſions of the Word, and have experienced the powerful operations thereof unto their own ſalvation. Moreover, they ſhould get their hearts affected more and more with the words which they preach, that they may preach the more feelingly, that they may ſpeak as if they were in earneſt, as thoſe that believe and know thoſe things to be true which they deliver unto others. Cold or lukewarm preaching uſually makes little impreſſion upon the hearers; when the Word doth little affect the heart of the Miniſter, it doth ſeldom affect the heart of the people. When Miniſters preach Sermons as Scholars ſpeak Orations, in which they have no concernment, only to ſhew their good language and ingenuity, they may poſſibly gain applauſe amongſt ſome of a ſlight and trivial ſpirit, but they are not like to gain ſouls; the Word muſt come from the heart that is likely to reach the heart. Miniſters muſt preach *warmly* if they would preach *affectingly*.

7. Miniſters

7. Ministers must preach the words of salvation *Earnestly*. Ministers must be very earnest in their preaching with souls to endeavour after their salvation; they must use all the persuasive arguments and motives they can think of that they may prevail; tell them of the necessity hereof, of the manifold advantages, of the honour they shall attain hereby, and the unspeakable pleasures; tell them of the great evils they are under, and the greater evils they are exposed unto whilest they are out of a state of salvation: And then they must urge arguments as fully, and press upon them as homely as they can; and use the greatest importunity with them, as if they were begging for their own lives, as if their own salvation and happiness were bound up with their hearers; they should take no denyal, if possibly a grant may be obtained, they must call and cry, and pray, invite and wooe, and intreat that sinners would come to Christ, that they may be saved by him.

8. And lastly, Ministers must preach the words of salvation *Frequently*; they must lay hold on all opportunities to call sinners to Christ, they must *be instant in season and out of season*, 2 *Tim.* 4. 2. on the Sabbath-day, on the Week-day: In the Morning they should sow the seed of the Word, and the Evening they should not with-hold their hand, because they do not know which the Lord will prosper.

Thus

Thus you ſee how Miniſters are to tell people Words whereby they may be ſaved.

SECT. XI.

4. THE Fourth thing is to ſhew, *Why* Miniſters muſt tell people Words whereby they may be ſaved.

Reaſ. 1. Becauſe they have a Commiſſion to do it. *Mark* 16. 15, 16. *And he ſaid unto them, Go ye into all the World, and preach the Goſpel unto every Creature; He that believeth and is baptized, ſhall be ſaved; he that believeth not ſhall be damned.* They are the words of our Saviour, who being the King and Head of the Church, had power to make Church-officers, and to give Commiſſions; he commiſſioneth his Apoſtles in the firſt place to preach the Goſpel of ſalvation, and in them all his other ſucceeding Miniſters unto the end of the World, with whom he promiſeth to be, ſo long as the Sun ſhould endure, *Math.* 28. 20. Miniſters they are Chriſts Ambaſſadours, 2 *Cor.* 5. 20. and they have a Commiſſion from Heaven to declare the glad tydings of ſalvation, to give notice to the World out of the Word, of the Saviour which God hath provided for fallen, loſt ſinners, and the way of ſalvation by him; to make known the Covenant of grace which the Lord hath made with men through his Son, and the exceeding great and precious promiſes of pardon, and grace, and ſalvation; all which promiſes are

are *yea and Amen* in Chriſt, who hath purchaſed with his blood whatever is promiſed in the Covenant. Miniſters have a Commiſſion to preach the Goſpel, and they may do it authoritatively, and they ought to do it, it being their duty, and the great work they have to do in the World.

Reaſ. 2. Becauſe the Lord hath qualified them for this work, not only by bringing them into a ſtate of ſalvation, but alſo by pouring forth his Spirit more plentifully upon them, and beſtowing miniſterial gifts upon them, utterance in preaching, prayer, *&c.* for this end, that they might ſhew men the way of ſalvation.

Reaſ. 3. Becauſe they muſt give an account of the ſouls which are committed to their charge, and wo be to them if they do not preach the Goſpel, 1 *Cor.* 9. 16. Miniſters that neglect to ſhew men the way of ſalvation will have a fearfull account to give, they draw upon themſelves the guilt of the blood of Souls. They are the Lords Watchmen, and if they do not blow the Trumpet, and tell ſinners of their ſin and danger, and how they may be ſaved by Jeſus Chriſt, ſinners indeed will dye in their ſins, but their blood will the Lord require at the Watchmans hands, *Ezek.* 33. 8. *Knowing therefore the terrour of the Lord, we perſwade men*, ſaith the Apoſtle, 2 *Cor.* 5. 10. knowing the terrour of the Lord, not only in reſpect of the people which we preach unto, how terrible the Lord will be unto them at the laſt day, if they be found under the guilt of ſin; but alſo knowing the terrour of the Lord in reſpect of our ſelves, how terrible the Lord will be unto us,

if we be found unfaithfull, we perſwade men to endeavour their ſalvation, and to flee from the dreadfull wrath which is to come.

Reaſ. 4. Becauſe by telling people words whereby they may be ſaved, Miniſters may be inſtrumental not only to ſave themſelves, but alſo to ſave them that hear them. God is moſt glorified in the ſalvation of Souls, and it is the greateſt glory of Miniſters to be made inſtrumental herein; it is better to be the Father of one Soul, than to be Heir to the largeſt Revenues upon the Earth: But if they be inſtrumental to turn many to Righteouſneſs, they ſhall receive a Crown of glory which fadeth not away, at the appearance of the great Shepheard, 1 *Pet.* 5. 4. they ſhall ſhine not only as the brightneſs of the Firmament, but alſo like Starrs for ever and ever, *Dan.* 12. 3.

SECT. XII.

Uſe 1. ARE Miniſters to tell People Words whereby they may be ſaved? Hence learn what a Priviledge ſuch People enjoy, that have liberty to hear ſuch Miniſters as are faithfull in declaring the glad tydings of ſalvation. We read of ſome temporal bleſſings which render a people ſubordinately happy, *Pſal.* 144. 12, 13, 14, 15. when their Sons ſpring and grow up like pleaſant Plants in their Garden; when their Daughters are like the poliſhed Corner-ſtones of a Palace; when their Garners are full and repleniſhed with all manner of ſtore; when their Sheep increaſe

increaſe in their Fields by thouſands and ten thouſands; when their Oxen are ſtrong to labour, when there is a hedge about their ſubſtance without any breaches; when there is no complaining in the ſtreets through wrong and injury; happy are the people ſaith the Pſalmiſt that are in ſuch a caſe; but far more happy are the people that enjoy ſpiritual priviledges, that hear the joyfull ſound of the Goſpel, that have Miniſters to ſhew them how they may be ſaved from eternal death and wrath which they have deſerved, and by ſin are expoſed unto.

Moreover, you may here learn the reaſon why ſo many people, eſpecially thoſe who moſt ſeriouſly and earneſtly deſire and endeavour their ſalvation, chooſe to hear Miniſters preach rather than others; becauſe they are commiſſioned by the Lord to preach the Word of ſalvation, and their Miniſtry is moſt likely to be effectual: Others may preach without a Commiſſion the ſame words and do no good, for want of Gods bleſſing; It is not the bare ſpeaking the words of ſalvation that will bring ſalvation, but the revelation of Gods arm and operation of his Spirit with the Miniſtry of the Word: As when our Saviour raiſed *Lazarus* from the dead, he cryed with a loud voice, *Lazarus come forth*, and he that was dead received life, and came forth, *Joh.* 11. 43, 44. Others could have ſpoken the ſame words as our Saviour, and cryed over the grave with as loud a voice, *Lazarus come forth*, but with no effect; the dead man would have remained ſtill in the ſtate of the dead, whatever any man could have ſpoken or done; but when

our Saviour spake the words, the dead man was quickened; there went forth a vertue and efficacy, a divine power and spirit with our Saviours words which raised him from the dead; so uncommissioned persons may entrench upon the work of the Ministry, and preach the Gospel, speak words of salvation, and cry to sinners to leave their sins, to arise from their spiritual death, to come forth from their graves, they may exhort them to repent and believe, that they may be saved, and yet none of their words be likely to take impression, and effect a saving change in the heart, because being out of Gods way they cannot expect Gods blessing; but Ministers are qualified and commissioned for the work, and through Gods blessing there is a life and power goeth along with their preaching, which maketh it effectual for salvation: no wonder then if such as are led by the Spirit do choose to hear Ministers preach (refusing others) that they may be safely guided by them in the way of life and salvation.

SECT. XIII.

Use 2. FOR *Reproof* { 1. *Of Ministers.* 2. *Of People.*

(1.) Are Ministers to tell people words whereby they may be saved? this then reproves such *Ministers*, 1. As do not preach at all; 2. As do not preach soul-saving Truths: 3. As do not preach in such a Way as is likely to do good. But my business being chiefly to speak unto People, I shall pass by this Use.

(2.) *People*

(2.) *People* are here to be reproved, unto whom the Lord sends faithfull Ministers to tell them such words whereby they may be saved.

1. It reproves such as *persecute* such Ministers; that are of such a spirit as the wicked *Jewes* of old spoken of, 1 *Thess.* 2. 15, 16. *Who both killed the Lord Jesus and their own Prophets, and persecuted us; and they please not God, and are contrary unto all men; forbidding us to speak to the Gentiles, that they may be saved, to fill up their sin alway, for wrath is come upon them to the uttermost.* Some there are that persecute Ministers with the tongue, by reproaching of them, others persecute Ministers with the hand by imprisoning of them, and many other wayes afflicting of them, seeking the extirpation of them, as persons not fit to live upon the face of the earth; thus ungratefully they endeavour the ruine of them that desire and seek their salvation, and foolishly endeavour to blow out the light which would shew them the way to Heaven.

2. It reproves such, who if they do not persecute Ministers, yet *hate* them, bear a secret spight and enmity in their hearts against them; and the reason is because they testifie that their works are evil, upon which account our Saviour was hated, *Joh.* 7. 7. they hate them because they reprove them for their sins, and disturb their Consciences sometimes, by sounding peals of Judgement in their ears, that they cannot sin with that freedom and security as they desire: Poor souls, how will they endure the pains of Hell themselves, that cannot endure the forethoughts of them, and hate them which bring such sad thoughts into their mindes, though it be in order to their escape? Would any of you hate a neighbour

bour that ſhould cry aloud in the dead of the night, *Fire, fire*, and bounce at your doors, and awaken you out of your ſleep, to warn you of a Fire drawing neer to your habitation, which if not prevented would burn houſe and goods and perſons together? And what do Miniſters more than cry *Fire, fire*, and tell you of your near approach to everlaſting burnings, in which without ſome ſpeedy courſe taken for prevention, will certainly ſeize upon you, and conſume you everlaſtingly? And have any reaſon to be troubled and offended, and hate Miniſters for awakening them upon ſuch an account as this, when their ſouls lie at ſtake, and are in ſuch danger? A Phyſician of the body is not hated, that tells his Patient that his diſeaſe is dangerous, which if let alone without taking ſuch a remedy will certainly be his death: And have any reaſon to hate Miniſters who are Phyſicians of the Soul, becauſe they tell men of the diſeaſe of ſin, which if not cured by the blood of Chriſt will certainly and may ſuddenly bring eternal death?

3. It reproves ſuch, who if they do not ſo deeply hate Miniſters, yet *will not be perſwaded to hear them*; ſuch as are ſo drencht in the World, and ſo over head and ears in worldly buſineſs, that they minde nothing elſe. If any could tell them of a good bargain, or ſome notable way of thriving in their Eſtates, ſuch a one they would viſit and hear, and O how would they reliſh ſuch diſcourſes! But though Miniſters give notice of the beſt bargain that ever was made, and bring tydings of the moſt notable way of thriving, namely of the way of thriving in ſpiritual and heavenly riches, and ſhew men how they may gain pardon, and peace, and the favour of God,

God, and the graces of the Spirit, and eſcape future miſery, and attain ſalvation and everlaſting happineſs; yet like *Gallio* they minde none of theſe things, they will not ſtep over the threſhold to hear Miniſters preach the Goſpel of ſalvation; and how ſhall they eſcape who neglect ſo great ſalvation? *Heb.*2.3.

4. It reproves ſuch, who if they do hear Miniſters, yet *do not underſtand them*; that are ſo dull of hearing, that they know not what Miniſters ſay, nor whereof they affirm; that gather about a Miniſter as beaſts about a Man that ſounds a Trumpet, and ſtare upon him, but know not what the meaning of the ſound is; ſo they hear Miniſters, and look and ſtare upon them, ſome ſtrange things are brought to their ears, which they know not the meaning of, and are like words of another language to them, becauſe their eyes are cloſed, and they want ſpiritual ſenſe and diſcerning; and a great reaſon is, becauſe they do not deſire, and will not take pains to get an underſtanding in theſe things, by beginning firſt with the Principles of Religion in the Catechiſme, and begging earneſtly for the teachings of the Spirit, and readineſs to do according to what they already know.

5. It reproves ſuch, who if they have ſome notional knowledge of the Doctrine of ſalvation preached by Miniſters, yet they *do not believe the Doctrine*: their words ſeem to them like idle tales, or ſome cunningly deviſed Fable; they do not receive it as the Word of Truth, as the Word of God, which effectually worketh in them that believe, 1 *Theſſ.* 2. 3. they feel no effectual operation of the Word in the change of their hearts, and the change of their lives; they that were filthy are filthy ſtill; and they that were unjuſt are unjuſt ſtill; and they that were Drunkards, and Swearers,

Swearers, and the like, go on ſtill in their ſinful courſe, whatever notion they have of ſin, and whatever diſcovery of their danger, and Saviour, and way of ſalvation by him; which is an evidence that they do not believe; and this unbelief is the great God-provoking and Soul-damning ſin; ſuch make God a lyar, 1 *Joh.* 5. 10. but they will find him to be true to their coſt and pain.

6. It reproves ſuch, who if they have ſome notional knowledge, and hiſtorical Faith, yet *do not reliſh the Words of ſalvation* which are preached by Miniſters; 1. Thoſe that do not reliſh the *things*, who make no account of ſalvation, as if there were no deſireableneſs therein: 2. Thoſe that if they deſire ſalvation from Hell-torments and future miſery, yet they do not reliſh the *terms*, they do not like the Lords Yoak, they will not bear his Croſs, they will not be perſwaded to deny themſelves, to mortifie the deeds of the body; they could like to be ſaved from Hell, but they do not like to be ſaved from ſin; they could like to have Chriſt to be their High-Prieſt and Advocate, but they will not have him to be their King and Lord, and will not have him to reign over them: To part with all ſin, and to be univerſally holy, to lay down Eſtate, Liberty, Life it ſelf, at the Lords feet, and be reſolved to ſuffer the loſs of all, if they ſtand in competition with Chriſt; are ſuch hard ſayings that they cannot bear: But how hard will it be for them to bear the loſs of Heaven and happineſs, and endure the dreadfull, eternal wrath of God in Hell, as they ſhall certainly do, who will not accept of ſalvation upon the terms of the Goſpel.

SECT.

SECT. XIV.

Use 3. ARE Ministers to tell People Words whereby they may be saved? I shall then endeavour to put in practice this duty of Ministers, in telling you words whereby you may be saved.

In order to your salvation, I shall speak,

1. *Some Words to try you whether you be in a state of Salvation.*
2. *Some Words to move you to endeavour after your Salvation.*
3. *Some Words to guide you in the way to attain Salvation.*

I. The first words shall be to *try you*, whether you be in a state of Salvation; and here I must put you upon the tryall of your selves, wherein I may give you some help; take the Exhortation of the Apostle, 2 *Cor.* 13. 5. *Examine your selves, whether ye be in the Faith, prove your own selves.* Examine your selves by the Rule of the Word: And because these Words are chiefly intended in order to the salvation of such as have not yet attained it; to prepare them for the following Motives and Directions, which, if they mistook themselves to have already attained to a state of salvation, would likely

do them no good: Therefore I shall briefly out of the Word of God give

Some Characters of such as are not in a state of Salvation.

1. *Ignorant persons* are not in a state of salvation. See this *Isa.* 27. 11. *It is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will shew them no favour:* Those that are grosly ignorant of the Fundamental Truths of Religion, concerning God and Christ, the lost estate of Man since the fall, the way of Salvation, Repentance, Faith, the Resurrection from the dead, the last Judgement, and the future Rewards and Punishments in Heaven and Hell, and the like Principles of Religion, which are necessary to be known in order to salvation, they cannot for the present be in a state of Salvation; the meanest understanding is capable of knowing these things by the teachings of the Word and Spirit, therefore such as do neglect the means of Instruction, and do not search the Word, and cry to God for it, but nuzzle up themselves in an affected ignorance in these things, are inexcusable in their fault, and will bring unavoidable destruction upon themselves, *Hos.* 4. 6. *My people are destroyed for lack of knowledge.*

2. *Negligent persons* are not in a state of salvation, I mean such as neglect their salvation. *Heb.* 2. 3. *How shall we escape if we neglect so great salvation?* Such as do not value and prize this great salvation purchased by Christ, and published in the Gospel; such as never were made sensible of their need hereof; such as never had any great desires after it; such

ſuch as never took any pains in the uſe of means to obtain it; all which are evidences of their neglect, they cannot eſcape the dreadfull puniſhment of Hell, which is prepared for ſuch perſons. Such as are diligent to make proviſion for their Bodies, but neglect the ſalvation of their ſouls; if they perſevere in this negligence they muſt needs miſs of ſalvation.

3. *Impenitent perſons* are not in a ſtate of ſalvation. *Luk.* 13.3. *Except ye repent, ye ſhall all likewiſe periſh.* All are guilty of ſin original, and actual, and have matter for repentance; ſuch as have an obdurate and impenitent heart, which never was broken, and melted, and humbled; which never was affected with true evangelical ſorrow for ſin; but on the contrary, can commit ſin with delight, rolling it as a ſweet morſel under their tongue, which they will not part withall, they muſt needs periſh everlaſtingly, if they ſhould die in this eſtate; the word is expreſs, that iniquity will be the ruine of the impenitent, *Ezek.* 18 30.

4. *Unregenerate perſons* are not in a ſtate of ſalvation. *Joh.* 3.3. *Except a man be born again, he cannot ſee the Kingdom of God.* Such as never had a gracious change wrought in their hearts, that are aſleep in ſin, and never were awakened; as are dead in ſin, and never were quickened; ſuch as have old natures and old hearts, and never were renewed; that never put off as concerning their former converſation the old man which is corrupt, according to deceitfull luſts, and put on the new man, which is created in righteouſneſs and true holineſs, *Eph.* 4. 22, 24. they are uncapable whileſt ſuch, of this ſalvation, there is no entrance for them into the Kingdom of Heaven.

5. *Chriſtleſs perſons* are not in a ſtate of ſalvation, 2 *Cor.* 13. 5. *Know ye not your own ſelves, that Jeſus Chriſt is in you, except ye be Reprobates.* Such as have not Chriſt, and are not themſelves in Chriſt, they are for the preſent in a ſtate of Reprobation; It is Chriſt only can ſave; thoſe that are without Chriſt, that are not united to him by Faith and the Spirit, that are Unbelievers without Faith, and carnal without the Spirit, they cannot, whileſt ſuch, be ſaved.

6. *Unſanctified perſons* are not in a ſtate of ſalvation. *Heb.* 12. 14. *Without holineſs none ſhall ſee God.* Such as are unholy, ſuch as live after the fleſh ſhall die, none but thoſe that through the Spirit do mortifie the deeds of the body ſhall live, *Rom.* 8. 13.

7. And in a word, *Diſobedient perſons* are not in a ſtate of ſalvation. *Heb.* 5. 9. *He became the author of Eternal Salvation to all them that obey him,* to none elſe; and *Eph.* 5. 6. *The wrath of God cometh upon the Children of diſobedience.* Such as walk in a courſe of diſobedience, as live and allow themſelves in the practice of known ſins, whatever they be, they are children of wrath becauſe children of diſobedience. The Scriptures are ſo plain, that I need without many words of mine, only lay them before you, as a Glaſs wherein you may diſcern your ſpiritual ſtate. Try your ſelves by theſe places, theſe Texts will reach all that are not in a ſtate of ſalvation.

SECT.

SECT. XV.

II. *THE ſecond words ſhall be to move you to endeavour after your Salvation.*

The Motives to ſtir up you to endeavour your ſalvation may be drawn,

1. *From the conſideration of your ſelves, Whom you ſhould endeavour the ſalvation of.*

2. *From the conſideration of the ſalvation which you ſhould endeavour to obtain.*

3. *From the conſideration of the Damnation of all ſuch as do not obtain ſalvation.*

Motive 1. From the conſideration of your *ſelves*, whom you ſhould endeavour the ſalvation of: It is the ſalvation of your ſelves, which I would preſs you unto; It was the exhortation of the Apoſtle, Phil. 2. 12. *Work out your own ſalvation with fear and trembling*, and this is my exhortation of you this day, Labour after your own ſalvation: If I were to perſwade you to do ſome great kindneſs for another, were it a difficult thing and like to coſt you much labour and trouble, I ſhould not likely prevail; but when I am perſwading you to do a kindneſs for your ſelves, and the greateſt kindneſs in the World, even to endeavour after the ſalvation of your ſelves; methinks the natural Love which you bear to your ſelves ſhould induce you to hearken and do whatever is requiſite in order hereunto, though it cannot be done without difficulty and trouble. How far will carnal ſelf-love carry carnal men? what

difficulties will they go thorow ? what expences of time and pains and ſtrength will they be at? how will ſome riſe up early and ſit up late, deny themſelves food and reſt and many comforts of this life ? how will others compaſs Sea and Land and hazzard life it ſelf, and all to get an eſtate in the world for themſelves ? and ſhould not ſpiritual ſelf-love, which is the only reall ſelf-love, carry you thorow difficulties? ſhould you think much of expending time and pains that you may get ſalvation for your ſelves ? carnal ſelf-love will bring deſtruction and miſery upon ſuch as are ſwayed by it, and in the iſſue will prove ſelf-hatred; as you really love your ſelves, as you would eſcape the moſt dreadful miſery, and obtain the chiefeſt happineſs for your ſelves, labour after ſalvation for your ſelves. Your ſelf, your Perſons do conſiſt of two parts, namely, Soul and Body; it is the ſalvation of both, which I exhort you unto.

1. Conſider, it is the ſalvation of your *Souls* which I would have you endeavour after, the ſalvation of your precious ſouls; your ſouls are more precious than your bodies, and they are more precious than the whole world.

1. Your ſouls are more precious than your bodies, they are by far your more excellent part: the original of your ſoul is more immediately from God: he formeth the ſpirit of man within him, *Zach.* 12. 1. they are beams, they are ſtreams that iſſue forth immediately from God; moreover they carry more of the impreſs and image of God upon them as they are inviſible, ſpiritual, rational, free, immortal; they have alſo more high and excellent operations than the body is capable of, as of the under-

underſtanding, conſcience, memory, will, affections; and I may add that if there be any luſtre upon the body, it doth receive it from the ſoul, when the ſoul is gone, the beauty is gone; whatever motion or uſe there is in the body, it doth depend on the ſoul; when the ſoul is departed, the body can neither hear, nor ſpeak, nor ſee, nor walk, nor do any buſineſs; the body is a rotten ſtinking carkaſs without the ſoul; and whileſt the ſoul doth abide in it, the body is the inferiour part, the body is but the Cabinet, the ſoul is the Jewel; the body is but the houſe of clay, the ſoul is the living inhabitant; the body is as it were the beaſt (as one ſaith *Corpus homini jumentum*) which the ſoul doth make uſe of to carry it from one place to another; the body is the ſervant, it is the ſoul that rules, O labour then after the ſalvation of your ſouls, which are your moſt excellent part; what care do ſome take to preſerve their bodies? much more reaſon have you to endeavour the ſalvation of your ſouls: when *London*'s Fire was burning the houſes, thoſe who could not ſave all their goods, took care to ſave thoſe which were the moſt precious, eſpecially their money and jewells; O whatever become of your bodies here, whatever ſickneſs or hardſhip they be expoſed unto, labour to ſave your jewels, your precious ſouls; the Cabinet will be ſpoilt, the clay and mudd-wall will be broken down, and the ſoul will ſurvive the body; O take heed that when your ſouls come forth of their houſes of clay, that they be not caſt into the deep and dark priſon of Hell.

2. Your ſouls are more precious than the whole world; our Saviour eſteem'd them ſo, and he beſt knew the worth of ſouls, who knew the making

of them, and made purchaſe of ſo many loſt ſouls, ſee Matth. 16. 26. *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* Suppoſe that you had your hearts-deſire in the world, that your baggs ſhould throng in your Coffers, till there were no more room; your gold and ſilver ſhould encreaſe without number; ſuppoſe you had great poſſeſſions abroad, large revenues, ſtately houſes, fruitful gardens and orchards, pleaſant groves and walks, ſpacious fields and meadows, which as the Poet ſaith, would weary the wings of a Kite to fly over in a day; ſuppoſe that you had ſweet and beautiful wives at home, like loving Hindes and pleaſant Roes unto you, like fruitful Vines about your houſes; that you had towardly and hopeful Children like Olive-plants round about your Tables; that you had moſt kind and faithfull friends of moſt pleaſant converſation; that you had ſervants, horſes, chariots, coaches, doggs, hawks, and all ſorts of ſerviceable and delightful creatures, the beſt and in the greateſt number at your commands to attend your pleaſure: ſuppoſe you were cloathed with purple, wrapped in fine linnen, adorned with gold and ſilver, and pretious ſtones, and had the moſt rich and glorious Attire that the greateſt coſt and art could make for you; ſuppoſe that your food were moſt delicious, that Aire, Earth, and the Sea were ranſack'd to provide dainties for your Table; that your courſes were ſerved up with the moſt rich and generous Wine, the moſt ſweet and harmonious muſick: ſuppoſe that you were laden with titles of honour, and had all the Crowns and Scepters of the earth laid

at

at your feet, and that the whole world had you in the higheſt eſteem, and were in willing ſubjection unto you; yet what would it profit you to gain all theſe things, or any thing elſe that the heart of man could deſire in the world, and loſe your ſouls, which are a thouſand fold more pretious: the gain of theſe things are but for the body, and but for a while; whereas the loſs of the ſoul is for ever; and when the ſoul is loſt, all is loſt; when the ſoul leaveth the body, a period is put to all earthly enjoyments; and the more you have of theſe things, the more grievous will it be to part with them; Think with your ſelves that you muſt dye certainly, and may dye ſuddenly, and then, if not before, you will acknowledge the worlds vanity and the precioufneſs of your ſouls, which are of longer duration than the age of ten thouſand worlds put together, and what is the gain of the world which is ſo tranſitory and temporal, in compariſon with the loſs of the ſoul which is immortal, and whoſe loſs is irrepairable: a loſs in the eſtate may be recovered, Riches may fly away upon the wing, and ſometimes return upon the wing again, as in the caſe of *Job*; but the loſs of the ſoul can never be recovered; when once the ſoul hath taken wing and is fled into the lower regions, it will never find wings to return again to its former eſtate: O therefore whatever you loſe, take heed you do not loſe your ſouls, your ſouls are very precious, ſeek after their ſalvation.

2. It is the ſalvation alſo of your *Bodies* which I would have you endeavour after: I do not mean the ſalvation of your bodies from ſufferings, which Religion doth ſometimes call you unto; nor a ſalvation of your bodies from ſickneſs and temporal death, which

which Religion doth not exempt any from; but the salvation of your bodies from perpetual death and pain of Hell; you may pamper your flesh for awhile on Earth, which may make it a more fit bait for the Worms in the grave, and your bodies after death may be at rest, and take a sweet sleep for many years in the dust; but there is a morning approaching after the long night of death and many hours of darkness, in which the graves will be opened and the dead will be awakened, and then your bodies will come forth of the dust; and they will be adjudged by Christ unto most horrid and endless torments in Hell, to burn for ever in unquencheable Fire, if you be found under the guilt of sin: O therefore labour after the salvation of your Bodies; when your bodies now are sick, you endeavour to get them cured, when they are full of pain, you use means to get the pain removed; and you will fly as fast and as far as you can from natural Death, and you will do much to lengthen out and strengthen the thred of your life, though do what you can, it will in time be cut asunder, and death which hath you upon the chase will overtake and overcome you whatever resistance be made; O labour to get deliverance from the pains of body which are prepared in Hell for the damned: Fly, O Fly from eternal Death and the strokes of Gods wrath which will come upon the bodies of the wicked hereafter; if you would not have those faces scorched, those eyes and tongues and hands rosted, and that flesh broiled and fearfully tormented in the flames of Hell fire, labour after salvation. As you love then your selves, your souls and bodies, seek after your salvation.

SECT.

SECT. XVI.

Motive 2. FRom the conſideration of the *Salvation* which you ſhould endeavour to obtain; and here I ſhall ſet before you ſome properties of this ſalvation to move you the more effectually to ſeek after it.

1. *It is a great Salvation.*
2. *It is a rare Salvation.*
3. *It is a neceſſary Salvation.*
4. *It is a poſſible Salvation.*
5. *It is a neer Salvation.*
6. *It is an evident Salvation.*
7. *It is a free Salvation.*
8. *It is a ſure Salvation.*

I. It is a *great* Salvation, and that both in regard of the thing it ſelf, and in regard of the cauſes of it.

(1.) It is great in regard of the *thing it ſelf.* As in Motion, ſo in Salvation there is the *terminus à quo*, and the *terminus ad quem*, the term from which, and the term to which; that which people are in Salvation delivered from, and that which in Salvation they attain unto, both which are exceeding great.

1. That which people in Salvation are delivered from.

There are ſix great evils which thoſe that are ſaved are delivered from.

1. From ſin, the greateſt evil of all, from the guilt of ſin, *Eph.*1.7. and the power, the reigning power of ſin, *Rom.*6 14. 2. From Sathan the greateſt enemy of all,

all, from his power and tyranny, *Col.* 1. 13. 2 *Tim.* 2. 26. 3. From the Law, the evil which it occaſioneth, namely, the provoking to concupiſcence and diſobedience, *Rom.* 7. 5, 6. and the evil which it denounceth, namely Gods curſe, *Gal.* 3, 10, 13. 4. From the world, not in regard of their place, but in regard of their courſe, *Gal.* 1. 4. *Joh.* 15. 19. *Joh.* 17. 16. 5. From Death, the ſting of death, and the fear of death, at leaſt the grounds of fear, *Heb.* 2. 14, 15. 6. From wrath, the wrath of God which is to come, 1 *Theſ.* 1. 10.

2. This Salvation is great in regard of that which in Salvation people do attain unto. All the priviledges of the Goſpel are wrapt up and included in the word Salvation. Election is the foundation of it; Effectual calling is the begining of it; Juſtification, Adoption and Sanctification are contained in it, and Glorification is the conſummation of it. This Salvation then is great in regard of the thing it ſelf.

(2.) This Salvation is great in regard of the cauſes of it.

1. *Efficient.*
2. *Meritorious.*
3. *Inſtrumental.*
4. *Finall.*

1. This Salvation is a great Salvation in regard of the *efficient cauſe*, and that is God the Father: Salvation is aſcribed to him as the author, Tit. 3. 5. *According to his mercy he ſaved us.* God is the cauſe of our Salvation, 1. as he hath choſen us unto Salvation, Eph. 1. 4. *As he hath choſen us in him before the foundation of the world:* which Election being of Free grace, we are ſaid to be ſaved by Grace, *Eph.* 2 5. 2. As he hath ſent his only begotten Son into the world, to purchaſe Salvation for us,

Joh.

Joh. 3. 16. *God ſo loved the world that he gave his only begotten Son that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* Gal. 4. 4, 5. *When the fulneſs of the time was come God ſent forth his Son, made of a Woman, made under the Law, to redeem them which were under the Law, that we might receive the Adoption of Sons.* 3. As he revealeth this Salvation unto us by the Preaching of the Goſpel, for which end he qualifyeth and ſends his Miniſters upon this Embaſſage to make known the glad tydings of Salvation. 4. As he conferrs Salvation actually upon us in our effectual calling, Juſtification, Adoption, Sanctification and Glorification, all theſe are from God. Now that muſt needs be a great Salvation which is effected by the great God, eſpecially if we conſider that it is the greateſt and moſt glorious of all his works in the world, and unto which all his other works have ſome kind of tendency.

2. This Salvation is a great Salvation in regard of the *meritorious cauſe*, and that is the Lord Jeſus Chriſt, the excellency and greatneſs of whoſe nature, office and ſufferings do demonſtrate the greatneſs of this Salvation which was purchaſed by him. The ſufferings of Chriſt were moſt properly the meritorious cauſe of mans ſalvation, and they were the greateſt ſufferings that ever were endured, inſomuch as 1. They were the ſufferings of the greateſt perſon; as man he was the head of the creation in regard of dignity, he was a greater King than *Solomon*, *Matth.* 12. 42. a greater Prophet than *Moſes*, *Heb.* 3. 3. a greater Prieſt than *Aaron*, even a Prieſt after the order of *Melchiſedec*, *Heb.* 7. Moreover he was God as well as man, God manifeſted in the fleſh, 1 *Tim.* 3, 16. and though the Godhead could

no

not properly ſuffer, yet through its union in the ſame perſon to the Manhood, it put an efficacy in his ſuffering, and ſtrengthened the humane nature to undergo greater ſufferings as to the value of them in that ſhort ſpace of time, than all the Angels and Men in the world (had their ſtrength been united together in one perſon) could have endured, if the greateſt extremity of miſery had been layd upon ſuch a one unto all eternity: For 2. The ſufferings of Chriſt were equivalent unto eternal death, and the torments of the damned in Hell, yea they were far exceeding, as is evident, becauſe Gods infinite Juſtice is hereby fully ſatisfied, and there is ſufficiency of merit in them for the redemption of the whole world not only of Believers, but alſo of Unbelievers, not only of Men but of Devils too: Chriſts ſufferings were of infinite value, not in regard of the ſufferings, but in regard of the Divine nature ſo cloſely united unto the Humane nature: Therefore the ſalvation purchaſed by theſe ſufferings muſt needs be a great ſalvation.

3. This ſalvation is a great ſalvation in regard of the *Inſtrumental Cauſe*, and that is Faith; faith is a grace of great worth and excellency, inſomuch as it doth not ſpring from any root or power of nature, but is wrought by the power of God, and requireth ſuch exceeding great power in the effecting of it; we read of the exceeding greatneſs of Gods power towards them that believe according to the working of his mighty power, *Eph.* 1. 19. which ſhews that the ſalvation is great which is effected by this grace of Faith.

4. This ſalvation is a great ſalvation in regard of the *Final Cauſe*, and that is the manifeſtation of Gods

Gods glory: 1. The glory of his Wiſdom in contriving ſuch a way for Mans ſalvation, which no created underſtanding could have thought of: 2. The glory of his Juſtice which is as fully ſatisfied through Chriſts ſufferings, as if all Believers had been eternally puniſhed: 3. And chiefly the glory of his free grace and mercy, which is ſet forth and magnified ſo eminently in all the degrees of mans ſalvation, that nothing may be aſcribed unto Man, but all unto God alone.

Thus you ſee, that this ſalvation is a great ſalvation in regard of the *Thing* it ſelf, and in regard of the *Cauſes* of it. It is ſo great ſalvation as it hath no compariſon, and is beyond expreſſion, therefore labour to attain this ſalvation; ſome endeavour to get a great Eſtate, others to get great Friends, others to get great honour and repute in the world, do you labour to obtain this great ſalvation which doth exceed all in greatneſs, it is a high and noble deſign, and is worthy your uttermoſt care and diligence in ſeeking after it; other things are but ſmall things, meer toyes and trifles in compariſon; nothing in the world hath the leaſt degree of worth, compared with this ſo great ſalvation. I ſhall be more brief in ſpeaking of the other properties of this ſalvation.

II. This ſalvation is a *Rare Salvation*: I mean, that few do obtain it; Many are called, few are choſen, *Matth.* 20. 16. Many are damned, few are ſaved: There are many troops of ſinners that are poſting in the broad way of deſtruction, it is but a thin ſcattered company that are preſſing forward in the

the narrow way of life and ſalvation; this is evident from the Anſwer of our Saviour upon the Queſtion propounded unto him, *Luk.* 13. 23, 24. *Then ſaid one unto him, Lord are there few that be ſaved? And he ſaid unto them, Strive to enter in at the ſtrait gate, for many I ſay unto you will ſeek to enter in, and ſhall not be able.* In which words he doth in effect ſay, that Few, very Few ſhould be ſaved, for he tells them plainly, that the gate of ſalvation is a ſtrait gate, and many cannot paſs thorow a ſtrait gate; and although many ſhould ſeek to enter in at this gate, yet they ſhould not be able; and if many that ſeek to enter in ſhall not be able; then it follows, that none of thoſe which do not ſeek to enter in ſhall be able: Hence then we may gather a ſtrong argument to prove, that very few ſhall be ſaved; If the moſt of men and women in the world do not ſeek ſalvation at all, and they cannot poſſibly attain it, and many that ſeek ſalvation ſhall never finde it, then there are but few that ſhall be ſaved; but the moſt in the world do not ſeek ſalvation at all, to ſay nothing of the Heathen world which is by many degrees the far greater part of the world, who ſit in darkneſs, and from whom the Goſpel of ſalvation is hid, and therefore are expreſly ſaid to be loſt, 2 *Cor.* 4. 3. Even in the Chriſtian world where the light of the Goſpel doth ſhine, the moſt of men and women, that bear the name of Chriſtians, are ignorant, or profane, or only civil and morall, and live in the total neglect of the ſalvation of the Goſpel, and ſuch cannot poſſibly attain ſalvation that do not at all ſeek after it: And of them that make ſome profeſſion of Religion, and do ſomething in order to ſalvation, many ſhall not be able

to

to attain it; our Saviour ſaith, that many ſhall ſeek to enter in and ſhall not be able, becauſe they do not ſeek in a right manner, becauſe they do not ſeek ſalvation chiefly; they ſeek the ſatisfaction of their luſts, before the ſalvation of their ſouls; becauſe they do not ſeek it diligently, they are careleſs and formal in the uſe of the means of ſalvation; they ſeek, but they do not ſtrive to enter in at the ſtrait gate; they do not preſs towards the mark for the prize of the high calling, and therefore they fall ſhort and miſs of it; there are but few that ſtrive to enter in at the ſtrait gate, that ſtrive as wreſtlers in wreſtling, or racers in running, or warriours in fighting, as the word ἀγωνίζεσθε doth ſignifie; few that ſeek their ſalvation above all other things, and with all their heart and might, few that are reſolved for ſalvation whatever it coſt them, whatever they do, or ſuffer for it, unto which reſolution and endeavour all muſt come, or elſe they cannot be ſaved, and theſe being ſo few, certainly there are but few that ſhall be ſaved. More plainly our Saviour ſpeaks to the ſame purpoſe, *Matth.* 7. 13, 14. *Enter ye in at the ſtrait gate, for wide is the gate and broad is the way that leadeth to deſtruction, and many there be which go in thereat; becauſe ſtrait is the gate and narrow the way which leadeth unto life, and few there be that find it.* The gate and way of ſin which leads to death and Hell, are wide and broad, and the moſt in the world are paſſing thorow this gate, and walking in this way; the courſe of the world is a courſe of ſin, the end of which courſe is deſtruction, and the reaſon why ſo many go in at the gate of ſin, which is the outer gate of Hell, is, becauſe ſtrait is the gate, and narrow the way which leadeth unto life;

because of the difficulties in the way of life and salvation, which require much pains and diligence if we would go thorow them; we must give all diligence, if we would make our calling and election sure, 2 *Pet.* 1.10. We must work out our salvation with fear and trembling, if we would attain salvation, *Phil.* 1.12. we must labour if we would enter into Rest, *Heb.* 4.12. we must strive if we would enter in at the strait gate, *Luk.* 13.24. we must run if we would obtain the prize, 1 *Cor.* 9.24. we must fight the good fight of Faith if we would lay hold on eternal life, 1 *Tim.* 6.12. the Kingdom of Heaven suffereth violence, saith our Saviour, and the violent take it by force, *Matth.* 11.12. we must lay siege to Heaven, if we would take it, and with force and violence overcome those potent enemies, the Devil, the Flesh, and the World, who would draw or drive us away from the walls and gates of the New *Jerusalem.* It is not an easie thing to be saved, the way to Heaven is narrow, and it lyeth up hill, our endeavours for Heaven especially at the first, are like climbing up a steep hill, like hewing a way thorow hard rocks, like swimming against a strong stream, like cutting hard wood against the grain; and because of the opposition and difficulty in the way of salvation, therefore there be but few that finde the path thereof; most choose a broader and easier way. It is evident then from what hath been said, that this salvation is Rare and scarce, the consideration whereof should not discourage you, but quicken you unto the greater diligence in your endeavours after it; the rarity of it sheweth the worth and excellency of it; Jewels and precious stones are rare and hard to be got; what difficulties will some goe thorow

thorow? what dangerous voyages unto the uttermoſt parts of the Earth will ſome undertake, to bring home ſome rare things? but eſpecially the conſideration withall of the neceſſity of ſalvation (of which in the next particular) ſhould quicken you to ſeek after it. Think with your ſelves (my beloved) think ſeriouſly, and think frequently, that there are but few that ſhall be ſaved; and then examine, what reaſon you have to think that you are in the number of thoſe few: When our Saviour told his Diſciples that but one of them ſhould betray him, they looked one upon another, and every one asked him, *Lord is it I?* there was none of them without their fears which made them ſo inquiſitive, and they ſeem to be in pain untill they are reſolved; what then would they have thought and ſaid? how fearfull would they have been, if our Saviour had told them that the moſt of them ſhould have betrayed him, yea that all of them ſhould betray him, but one? May not I without uncharitableneſs ſay, that not one in twelve, no nor one in twenty, no nor one in a hundred in this City and Nation ſhall be ſaved? If I ſhould tell you that hear me this day, that ſome of you will be damned, yea that many of you will be damned, yea that moſt of you will be damned, and that but few of this great company will be ſaved, ſhould I be a falſe Prophet? I will not ſay it will be thus, neither can I do it, becauſe this is Gods ſecret; much leſs do I deſire it ſhould be thus, for the end of my preaching is, that you all might be ſaved; but let me tell you, that I fear that many of you here preſent will be found in the number of thoſe many our Saviour ſpeaketh of, that ſhall ſeek to enter in at the ſtrait gate, and ſhall not be able;

our Saviour told his Auditors, that flocked to hear him, thus, and are you better than they? you all seek to enter in at the strait gate, by coming into this place where the Gospel is preached, and where the gate is set open before you; but are there not many amongst you that seek in a careless and negligent manner? May not I say of all the seekers here, that there are but few that strive to enter in at the strait gate? Do you all, or the most look as if you had your eye upon the mark and glorious prize before you, and were pressing with all your might towards it? do you hear as if it were for your lives, as if you might hear words this day whereby you may be saved? do you pray and seek as if you were in earnest, as if you were resolved to take Heaven by violence, and whatever you were denyed in, would not be denyed your salvation? Such as do not strive shall never get thorow the strait gate. Think with your selves, It may be that many in this place shall be damned, and then say, Shall not I? shall not I? and O what a miserable wretch shall I be if I should be damned! if I should get only to the gate of Heaven, and not get thorow! if I should come only to the borders of the Heavenly *Canaan*, and dye in the Wilderness! if I should be found in the number of the negligent seekers which will miss of salvation? What grounds have I to think that I shall be saved? there are but few, can I think that I am in the number of the few? Methinks this consideration of the Rarity of salvation should awaken you to give earnest heed that with the most that seek it, you may not miss of it.

3. This salvation is a *necessary salvation*: the great difficulty of obtaining some precious things discourageth the endeavours of the most in seeking after them, especially when they may be well enough without them; but this salvation is necessary, you cannot be without it; it is of absolute and universal necessity; some things you may have, this you must have; without it you are undone, you will be irrecoverably and eternally miserable; there is no *medium*, no middle condition between salvation and damnation (of which more by and by): some things are necessary to the body, but salvation is necessary to your happiness, without it there is no possibility (in this fallen state) of obtaining the chief end, the chief good which you are capable of; without this no coming neer to God in whom your chiefest happiness doth consist, no vision or fruition of him either in part here, or in full and eternally hereafter. Some men have need of one thing, and some of another, but all the men and women in the world have need of salvation, because all are sinners, all are children of wrath by nature. There is not one person amongst you all but have been guilty of sin, for the whole world is guilty before God, *Rom.* 3. 19. and every moment of your lives you are exposed unto the punishment of sin in Hell, unless you are brought into a state of salvation. It is necessary therefore that all of you should above all things seek after your salvation.

4. This salvation is *a possible salvation*; though there were never so much worth and excellency in, never so much necessity of this salvation, yet if there

were an impoſſibility of obtaining it, all arguments would be uſed in vain to preſs any to endeavour after it; but this ſalvation is poſſible, it is poſſible that *you* ſhould attain it, that the meaneſt of you, the vileſt of you, yea that every one of you that hear theſe words may attain it.

1. The *meaneſt* of you may attain this ſalvation, and that 1. Such of you as are of the meaneſt parts, though you have neither humane learning, nor capacity or ability for it; though your judgement be ſhallow, your fancy and invention dull, your memory weak, and ſo could never underſtand and retain the many Arts and Sciences in Philoſophy, and the divers kinds of Languages, which learned men have written their books in; yet you are capable of being made the Schollars and Diſciples of Jeſus Chriſt, and he can teach the dulleſt and ſhalloweſt of you all the deep myſteries of ſalvation by his Spirit, yea and he can give you a greater underſtanding in them, than the wiſeſt and moſt learned men that are without the Spirit do attain unto; For he hideth thoſe things from the wiſe and prudent which he revealeth unto babes, *Matth.* 11. 25. And the natural man, let him be never ſo learned a man, receiveth not the things of the Spirit, neither can he know them becauſe they are ſpiritually diſcerned, 1 *Cor.* 2. 14. And therefore when not many wiſe men after the fleſh are called, God chooſeth the fooliſh things of the world to exalt the riches of his free grace in their ſalvation, 1 *Cor.* 1. 26, 27, 31. *Surgunt indocti & rapiunt cœlum, quum nos cum omni doctrinâ in Gehennam detrudimur*, ſaith one. The unlearned ariſe, and take Heaven by violence, when we with all our learning are violently thrown down into

into Hell. So that you who are of no learning, and but mean natural abilities, have encouragement to ſeek after this ſalvation of the Goſpel, ſeeing the Lord can teach you by his Spirit, and it doth better ſuit with his deſign of glorifying his free grace in beſtowing it upon ſuch as you, rather than on the wiſe and learned men of the world, who would be apt to aſcribe the glory unto themſelves. 2. Such of you as are not only of the meaneſt parts, but alſo of the meaneſt condition in the World, may attain this Salvation; *the poor have the Goſpel preached unto them*, Matth. 11. 5. If with poverty in regard of Eſtate, you are alſo poor in ſpirit, the riches of grace and ſalvation are tendered freely unto you; read for your encouragement what the Apoſtle ſaith, *Jam.* 2. 5. *Hearken my beloved Brethren, hath not God choſen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promiſed unto them that love him.* If you were to ſeek ſome great favour from an Earthly Prince, your mean attire and condition might keep you at a diſtance; and you might have no regard given to your requeſt, ſhould it have a hearing; The Petitions of the great and rich are heard in Courts on Earth, when the poor and mean are deſpiſed: but the King of Heaven doth regard the rich no more than the poor, *Job* 34. 19. And if you ſeek diligently after this Salvation, you may have as free acceſs to the Lord as any, and your Petitions ſhall be heard in the Court of Heaven, and you ſhall certainly obtain this Salvation which you ſeek after.

2. The *vileſt* of you all may attain Salvation; Some of you it may be have been notorious ſinners,

your conſciences do accuſe you of ſuch great ſins, with ſuch hainous aggravations, that you may be diſcouraged and out of hope that ſuchas you ſhould be ſaved; you have offered ſuch high affronts and indignities unto the higheſt Majeſty that you think he can never put them up; you have run ſo deep and ſo long upon the ſcore, that you think the ſcores can never be wiped off; if they had been ſmaller faults, or more ordinary ſlips, or you had ſought after Salvation ſooner, you might have hoped to ſpeed, but now you fear the door of mercy is ſhut, and the day of Grace is ſpent, and there is no pardon and ſalvation for ſuch vile ſinners as you: But let me tell you that the vileſt of you all may attain Salvation, the door of mercy is not ſo faſt ſhut as yet, but by knocking hard it may be opened; and ſo long as the day of your life is continued, and the means of grace are continued, you cannot ſay that the day of grace is quite [illegible]; there is ſalvation attainable by the worſt of you all, if you will look after it; our Saviour tells us of Publicans and Harlots that entred into the Kingdom of Heaven ſooner than the Phariſees who boaſted in their own righteouſneſs, *Matth.* 21. 31. He converſed with, and called the worſt of ſinners to repentance, *Matth.* 9. 11, 13. Indeed when the Apoſtle maketh mention of notorious ſinners, he telleth us, that ſuch whileſt ſuch, could not be ſaved, 1 Cor. 6. 9, 10. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God, Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.* Thoſe that are ſuch notorious

torious ſinners, and continue in the practice of ſuch ſins without repentance, they cannot be ſaved; but withall he addeth in the 11. *verſe*, that ſome of them had been ſuch ſinners, but were now in a ſtate of Salvation through their intereſt in Jeſus Chriſt, and the operation of the Spirit of God upon their hearts, *And ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God*; they were juſtified, their ſins pardoned and perſons accepted, in the name of the Lord Jeſus, through the imputation of his righteouſneſs unto them, and they were waſhed and ſanctified by the Spirit of God, through infuſion of Grace by the Spirit into them: I might add further inſtances of notorious ſinners who have been ſaved, as *Manaſſes*, *Mary Magdalen*, *Paul*, who before Converſion called himſelf the chiefeſt of ſinners, yet obtained Mercy and Salvation; and let me tell you moreover, that if you repent now and apply your ſelves to Chriſt, the greater your ſins have been, the more will Gods glory be illuſtrated in your Salvation, and the abounding of your ſins will make way for the ſuper-abounding of his grace.

3. All of you that hear theſe words may obtain Salvation, it is poſſible that every one of you in this place may be ſaved; it would be a rare thing, but it is a poſſible thing: indeed there are but few that ſhall be ſaved; but who knoweth but all of you may be found in the number of thoſe few; and O how would it rejoyce my heart to ſee all thoſe faces in Heaven whom I ſee here this day to hear the words of Salvation. Be encouraged to ſeek after your ſalvation by the poſſibility of obtaining. *Now*

ſalvation

salvation is possible for all of you that have not as yet attained it; but let me add, that it will not be possible long for you all; whilst you are in the land of the living it is possible, though you be condemned to Hell for sin whilst unbelievers, *Joh.* 3. 18. He that believeth not is condemned already; yet the sentence of condemnation is traversible, you may appeal from the Court of the Law, to the Court of Chancery; you may fly from the bar of Gods justice, unto the throne of grace; and if you heartily repent of sin, and by faith lay hold on Christ, you may obtain pardon and salvation: Whilst the reprieve of your life lasteth, salvation is attainable; but when once your life is come to an end (which you know not how soon it may be) and you be found in a state of impenitency and unbelief, then the percullis will be shut down upon you for ever; then the black flag will be hung out; then the talent of lead will seal up the measure of your wickedness, and your condemnation will be irreversible; when the day of your life is spent, the day of grace will be spent too, and the door of mercy will be shut upon you for ever; and it will be impossible for any of you that have not attained, then to attain salvation.

(5. This salvation is a *neer Salvation.* Say not in your heart, Who shall ascend up into Heaven to learn what it is there? or who shall descend into the deep to bring notice of it from thence? or who shall take the wings of the morning, and fly into the uttermost parts of the earth thence to bring tydings of it to you? for the word of salvation is near unto you, it is brought home to your own doors, it is

that

that word which is now sounding in your ears, even the words which we Ministers preach unto you: read what those words are which are brought so nigh, *Rom.* 10. 8, 9, 10, 11, 12, 13. *The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed: For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him: for whosoever calleth upon the Name of the Lord shall be saved.* Heretofore salvation was only amongst the Jews, and whoever of other Nations would be saved, they must travel to *Jerusalem*, and worship the Lord in his Temple, and enquire for salvation in that place: then salvation was afar off from the Gentiles, especially from these Brittish Isles; but now since the revelation of Jesus Christ, as those which were afar off are made nigh by the blood of Christ; so the word of salvation is brought nigh unto us; you have many Messengers of Peace, which bring the glad tydings of salvation near unto you, and this may further encourage you to seek after it.

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6. This salvation is an *Evident Salvation*: I mean, that it is more clearly and evidently made known unto us, than it hath been in former ages unto any, or than it is in other places unto many.

In former ages this salvation was not made known so

ſo clearly unto any, I mean in the ages before the coming of Chriſt: the Prophets themſelves who propheſied of it, did not fully underſtand what the Spirit in them did ſignifie, when it foretold of this grace which ſhould come unto the Church in after ages, 1 *Pet.* 1. 10, 11. And therefore the firſt preaching of the Goſpel of ſalvation, is called a revelation of the myſterie which had been kept ſecret ſince the world began unto that time, *Rom.* 16. 25. And a manifeſtation of that myſterie to the Saints which had been hid from ages and generations, *Col.* 1. 25, 26, 27. The Goſpel of ſalvation was indeed revealed in the diſpenſation of the Law upon Mount *Sinai* by *Moſes*, but it was more obſcurely; it was wrapt up in types and figures; and as there was a vail before *Moſes* his face, ſo there was a vail before the truths of ſalvation, ſo that the children of *Iſrael* could not ſtedfaſtly look unto the end of thoſe things which were after to be aboliſhed, 2 *Cor.* 3. 13. but this vail is done away in Chriſt, *v.* 14. When Chriſt ſuffered upon the Croſs, the vail of the Temple, which kept the people off the Holy of Holies, was rent from the top to the bottom of it, and then the way into the Holy of Holies was made manifeſt, and Chriſt by his appearance aboliſhed death, and brought life and immortality to light by the Goſpel, 2 *Tim.* 1. 10. Then darkneſs did paſs away, and the true and marvellous light did ſhine upon the Church, 1 *Joh.* 2. 8. And now with open face believers do behold as in a glaſs the glory of the Lord, 1 *Cor.* 3. 18. The ſcope of which places is to ſhew the obſcurity of former revelations, and the clearneſs and evidence of the revelation of the Goſpel in theſe latter daies.

In other places this ſalvation is not made known ſo clearly

clearly unto many; it is not made known at all unto the most in the world; a thick darkness of ignorance doth overspread the greatest part of the face of the earth, and even amongst those that call themselves by the name of the Church of Christ: there are in many places such fogs and mists of errour and heresie, that the truths of salvation are darkened, and peoples minds are blinded; but now unto you this salvation is made so clear and evident; the thing and way of it is made so manifest, that it is a great encouragement to seek after this salvation.

7. This salvation is a *Free Salvation*; it will cost you no money, you may have it for nothing, you may have it for accepting: If you were taken captive by men, if you were slaves to the Turks, possibly you might not be delivered without some considerable summ for your ransom; but you may be delivered from the slavery of the Devil, and your own lusts, you may be saved from sin and Hell without money: Indeed a price hath been paid for your ransom, not silver or gold, but that which is ten thousand times more precious, and that was the blood of Jesus Christ, which was shed upon the Cross for you; yet though your salvation cost Christ dear, it is free unto you, it will cost you nothing; pardon is free, and grace is free, and eternal life unto you is a free gift; you are invited to come unto the waters, and to buy wine and milk, but it is without money and without price, *Isa.* 55. 1. The Spirit saith, come, and the Bride saith, come, and whosoever is athirst let him come, and take of the waters of life freely, *Rev.* 22. 17. There is sufficiency of grace in God for

the

the salvation of you all; and you may come and partake of this grace in your salvation freely: You may have it without money, if you be poor; the gifts of God cannot be bought; and you may have it without merit; if you conceit that you deserve any thing, you shall be sure to have nothing; if you are sensible of your unworthiness, and apply Christs merits and righteousness, through him you may have salvation freely.

8. And lastly, This salvation is a *Sure Salvation*; you have the promise of God for it, and there can be no greater certainty of a thing than the word of God, especially if you consider that God is infinite in power, and therefore can do whatever he will, and that God is infinitely true, and therefore will do whatever he hath promised; God is most powerful, and therefore able to save you; there is strength sufficient in his Almighty Arm, to bring salvation unto you; and God is most faithfull in the promises of salvation, which he hath made in the Covenant of Grace; if you get faith to apply the promises, you shall certainly have the thing: There is an uncertainty in every thing else in the world, but there is a certainty in this salvation; that there is such a thing is certain from the revelation of the Word of God, who cannot lye; and that you may have it if you will accept of it, is certain from the nature and firmness of the promises; and when you have attained unto any degrees of this salvation, the perfecting of it will be most sure; for he that hath begun a good work in you, will perform it until the day of Jesus Christ, *Phil.* 1. 6. Thus I have laid before you the properties of this salvation; it is a great salvation; it is a rare salvation; it is a necessary salvation; it is a possible

a possible salvation; it is a near salvation; it is an evident salvation; it is a free salvation; it is a sure salvation; all which being laid together, may be a strong motive and inducement to you to labour that you may attain a share in this salvation.

SECT. XVII.

Motive 3. FRom the consideration of the *Damnation* of all such as do not obtain salvation. The damnation of all such persons will be *Dreadfull* and *Certain*.

(1.) The Damnation of such as are not saved will be dreadful.

1. *The Day of their damnation will be dreadful.*
2. *The Sentence of their damnation will be dreadful.*
3. *The Execution of their damnation will be dreadful.*

1. The *Day* of the damnation of such as are not saved will be dreadful, and that is the last day, the day of judgement: O how dreadful will this day be to you that are wicked and ungodly, when the Heavens shall be opened, and the Lord Jesus Christ, the Judge of the world shall descend with a shout, with the voice of the Arch-Angel, and the loud sound of a Trumpet; when the Earth shall be opened, and you shall be raised out of the dust, and summoned to appear before Christs Tribunal; and the Books shall be opened, and all your sins shall be made manifest before the whole world; when the Heavens shall be on fire, and melt down upon you, and pass away with a great noise; and the Earth shall be on fire, and burn under you; and every Mountain and Hill

Hill shall flee away before Christs face; and Christ shall be on fire, and come in flames of anger to take vengeance upon you for your sins. Think, O think how dreadful this day of damnation will be unto all such of you as shall not then be found in a state of salvation! O what dread will seize upon you so soon as your eyes are opened, and you find the predictions of the word which you formerly slighted to be true, and perceive that now indeed the day of Gods wrath is come, when you shall be dragged like so many malefactors before the Judgement-seat, and there stand naked horribly lashing your selves in the reflections of conscience upon your fore-past wickedness; how will you be ready to tear your selves to pieces for your folly and madness, that you did not provide for this day, and flee from this wrath of God, which then you will not be able to escape? how willingly would you creep into some rock, or under some mountain, or abide still in your grave, or cast your selves into the Sea, if possibly any place could be found to hide you in this terrible day, but shall be able to finde no hiding-place for your selves? Think what hideous thoughts, what sinking fears, what horrible perplexity of mind you will on this day be filled withall, it will be a dreadful day.

2. The *Sentence* of the damnation of such as are not saved will be dreadful; when the Books are opened where your sins are recorded, and you are convicted by the Judge; then he will proceed to pass sentence upon you. *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, Matth.* 25. 41. O dreadful words! the voice will be loud with which they will be pronounced, such as shall reach the ears of all the wicked together

together of all generations, and how will they all quake and tremble at the ſound thereof! You may cry it may be to the Lord for mercy, but it will be in vain; you may ſay, Lord open to us, and receive us into thy Kingdom, that we may participate in the joyes thereof; but he will ſay unto you, Depart from me, I know ye not all ye workers of iniquity: But if you muſt depart, you may wiſh for his bleſſing, as *Eſau*, though it were but an inferiour bleſſing; no, depart ye curſed, depart with a curſe: If then you muſt depart with a curſe, you may wiſh for ſome convenient place of abode, and good company, as *Cain*, when he went forth from the preſence of the Lord with a curſe, he built a City to dwell in, and took ſome comfort, it may be in his habitation, and wife, and children; no, depart into everlaſting fire, prepared for the Devil and his Angels; you muſt dwell in devouring fire, and inhabit everlaſting burnings, and your companions will be the Devil and his Angels, and fellow-damned ſinners, in whom you will not find the leaſt comfort, which leads to the third particular.

3. The *Execution* of the Damnation of ſuch as are not ſaved, will be dreadful, and this will be in Hell; when the irreverſible ſentence of damnation is paſſed upon you, immediately the execution will follow, and you will be haled from the Judgement ſeat, and the everlaſting doors of the priſon of Hell will be lifted up, where a horrible fire is burning, which can never be quenched, into which you muſt enter, and be ſhut down, and ſhut in to take up your eternal abode in that place of torment; there every part will be tormented, every member of your bodies, every faculty of your ſouls, and that in the

highest degree of extremity beyond your now-capacity, and your torments will have no intermission, neither will you have any hopes of their conclusion. I have already treated in my Book of Judgement of the universality, extremity, and eternity of the torments of the Damned, and therefore shall not here inlarge. From what hath been said, you may evidently perceive, that the Damnation of such as are not saved will be dreadfull, which should awaken you to endeavour after your salvation, especially if withall you consider,

(2.) That the Damnation of such as are not saved will be *Certain*; where there is no Salvation there will be unavoidable Damnation, because between these two hereafter there will be no middle condition; such as are not saved will most certainly be damned; Heaven or Hell, eternal happiness, or eternal misery will be the portion of all the Sons and Daughters of *Adam*. I might shew, that Gods Justice, and Holiness and Truth, doth require the Damnation of all such as do not obtain Salvation by Jesus Christ, so that either God must prove unholy, and unjust and false in his Word, which is impossible, or you which are not saved must be damned; therefore this is most certain, there is no escaping of the damnation of Hell by such as neglect the great Salvation of the Gospel, *Heb.* 2. 3.

And methinks by this time I should hear some of you cry out as the *Jews* when *Peter* preached, or the Jaylor, *O what shall we do to be saved?*

SECT.

SECT. XVIII.

III. I Am to tell you *Words to guide you in the way to attain Salvation.* And here I shall

1. *Direct what things you must do, that you may be saved.*
2. *Shew what Means you must make use of to help you in those things.*

I. What Things you must do that you may be saved. Take this in these Ten Directions.

1. *You must see your selves lost.*
2. *You must mourn for sin.*
3. *You must turn from sin.*
4. *You must believe in Jesus Christ.*
5. *You must get a new Nature.*
6. *You must lead a New Life.*
7. *You must resolve upon sufferings for Christ, if called.*
8. *You must study and apply the Promises of the Covenant of Grace.*
9. *You must give up your selves in Covenant unto God.*
10. *You must be stedfast and persevere in the Wayes of God unto your lives end.*

Direction 1. *You must see your selves lost*, if you would be saved; *Luk.* 19. 10. our Saviour telleth us, *that he came to seek and save that which was lost.* You must be lost if you would be found: We read *Luk.* 15. of the lost Sheep, the lost Groat, and the

lost Son, all which were found again, and that with joy. When sinners perceive themselves to be lost and undone, and know not what to do, then they are nèer to be found and saved by Jesus Christ: O then as ever you expect Salvation by Christ, you must see and be sensible of your lost estate, whilest you are in a state of Nature: And for this end you must get a Conviction,

1. *Of your sin.*
2. *Of the Punishment you have deserved for your sin.*
3. *Of your Insufficiency to satisfie Gods Justice.*
4. *Of your inability to make resistance, and defend your selves.*
5. *Of the Impossibility of your fleeing and escaping Gods wrath.*
6. *That as yet you have no Interest in Christ, who alone is able to deliver you from the wrath to come.*

1. That you may be sensible of your lost estate, you must get *a Conviction of your sin*, your eyes must be opened to see your selves guilty of sin before God, and your mouths must be stopped, so as to have nothing to say if the Lord should condemn you. You must not only understand the nature of sin in the general, that it is a transgression of the holy, and righteous, and good Law of the holy and glorious God of Heaven and Earth; but also you must be particularly and thorowly convinced, that you have transgressed this Law of God; you must be convinced of your particular sins: As to the kinds of your sins, you must 1. See your selves guilty of *Original sin*, of *Adams* first transgression by a just imputation, you being in his loyns, and parties in the first Covenant: and then you must see what inherent sin there is in your

your nature, that you were conceived and born in ſin, that you are a viperous brood, a Serpentine generation, a ſeed of evil doers; that the Toad is not fuller of poyſon, than your natures are full of ſin; that your natures are contrary unto the nature of God, and have an enmity in them againſt the Law of God, *Rom.* 6. 7. You muſt be convinced, how your natures are depraved, being wholly deſtitute of Original Righteouſneſs, empty of all good, and inclinable wholly unto evil; that they are a polluted fountain, from whence can proceed nothing but what is unclean; that they are a bitter root, from whence doth ſpring forth ſuch curſed fruits of ſin in your lives; and you ſhould look upon your ſin of nature to be the worſt, becauſe the Original of all actuall tranſgreſſions. 2. You muſt be convinced of your *actual ſins*, how you have broken Gods Law in thought, word and deed, you muſt ſee your ſins of Omiſſion, and your ſins of Commiſſion, againſt the firſt and ſecond Table of the Law, and take notice of the number of them, ſo far as you can remember, together with their aggravations; if they have been committed through ignorance when you have had means of knowledge, if againſt light of Nature and the Word, if againſt the reluctance of natural Conſcience, if againſt many Warnings and Reproofs, if they have been committed with ſecurity, hardneſs of heart, delight, greedineſs, pride, preſumption, obſtinacy, and the like; and that you might be convinced of the guilt of ſin, you muſt look into the Law, in which as in a glaſs you may ſee your natural face, and all the ſpots thereof; the Law will diſcover the ſin of your natures, as it requireth perfect conformity thereunto in habit, diſpoſition,

and inclination, and forbiddeth all evil byasses of the will and heart to sin, as well as external transgressions; Moreover the Law will discover to you your actual sins; but then you must look beyond the head Precepts of the Law, which are but ten, for you must take notice of the several branches belonging to every head, which are many; as for instance, If you would finde out whether you are guilty of Adultery, you must not only look upon the Precept as forbidding only the gross outward act, *Thou shalt not commit Adultery*, but as reaching to the inward desires and inclinations, and so our Saviour, *Math.* 5. 28. interprets this Precept, that whosoever looketh upon a woman to lust after her, hath committed Adultery with her already in his heart; and so in the Precept, *Thou shalt not kill*, it is murder not only to take away the life of another by violence, but also to be angry with our brother without a cause; and so in the other Precepts. And as you must look into the Law for Conviction of sin, so you must also look into your own Consciences, and read what is there registred, and compare your hearts and lives with the Law; and you should call to minde the places you have lived in, the businesses you have been employed about, and the circumstances of your lives may bring to remembrance many sins committed long ago, with their aggravations. You must get thus a conviction of the guilt of your sins; especially if you have fallen into any grosser sin in your life, as adultery, drunkenness, theft, if you have been guilty of swearing, Sabbath-breaking, profaneness, or the like; you must see the heinousness of them, and withall you must see that every sin which you have committed is heinous, as it

it is a dishonour to the highest Majesty, who is infinitely more exalted above the greatest Earthly Kings and Potentates, than they are exalted above the meanest Worm, or Flie; and for such as you to dishonour and affront him by sin, is very heinous. This is the first thing, a Conviction of your sins, which you must endeavour after.

2. That you may be sensible of your lost estate, you must get *a conviction of the punishment which God hath threatned, and you have deserved for your sins*; will the Lord put up the affronts which are offered to him by his Creatures? will he bear the dishonours of his great and glorious Name by sin, without punishing the sinners? No surely, his holiness will not permit it, his Justice hath been offended, and must have satisfaction, and therefore he threatneth to punish the offenders most severely; God threatneth temporal calamities and death, as the wages of sin; and because through patience he forbeareth to punish many transgressions so remarkably in this life; and the most dreadfull temporal Judgements which he inflicteth upon any, are no wayes proportionable to the desert of their sins, and the demands of his infinite Justice; therefore he threatneth eternal punishment in Hell; look into some places of Scripture, where the Lord doth denounce severe threatnings against sinners, *Gal.* 3. 10. *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.* Rom. 1. 18. *The wrath of God is revealed from Heaven, against all ungodliness and unrighteousness of men.* Eph. 5. 6. *Because of these things cometh the wrath of God upon the children of disobedience.* 2 Thess. 1. 8, 9. *Christ will come in flaming fire, taking vengeance*

on them which know not God, and obey not the Goſpel, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power. Rom. 2. 6, 8, 9. *God will render unto every man according to his deeds, to them who are contentious and do not obey the truth, indignation and wrath, tribulation and anguiſh on every ſoul of man that doth evil.* That you may ſee and be ſenſible of your loſt eſtate, you muſt be convinced not only in the general of the juſtice and equity that ſuch Judgements ſhould be inflicted on ſinners, becauſe God himſelf hath denounced them in his Word, who cannot be unjuſt toward his Creatures; and becauſe ſin hath deſerved them, being the breach of his Law, which is holy and juſt and good; and an offence of an infinite Majeſty, whoſe Juſtice is infinite, and muſt be ſatisfied with a proportionable puniſhment unto the offence: but alſo you muſt be convinced that you are ſuch ſinners; that you have committed ſuch and ſuch ſins, that you have broken the Law in ſuch a point, and ſuch a point, and in every point; that you are guilty of fornication, or drunkenneſs, or theft, or covetouſneſs, or lying, or profaneneſs; and it may be of all theſe, and more than theſe: The firſt is the conviction of the Law, the ſecond the conviction of the Fact, then follows the third conviction which is of the State, that therefore you are under the Curſe, that you are condemned, that the wrath of God hangeth over your head, and that you muſt be tormented for ſin moſt horribly and eternally in Hell: It is the conviction of the dreadfull puniſhment of Hell which God hath threatned, and unto which you are expoſed for ſin, that will awaken you to a ſenſe of your loſt ſtate, when the

conviction

conviction is imprinted deep upon you by the Spirit; when you believe that Hell is no Fiction, but a reality, as certainly prepared for the wicked, as God is above preparing places in Heaven for his people; and you have a peep-hole (as it were) into Hell, and imagine something of the torments which the damned there do, and shall endure for such sins as you have committed; how they roll and tumble in flames of brimstone, how they are lashed by an accusing Conscience, tormented with and by the Devil, and even consumed by the wrath of a sin-revenging God; how they cry, roar and howl, how they weep and wail, and gnash their teeth, and that this must be their condition for ever; and when withall you think that you are walking upon the brink of this pit, and hastening towards the place of these flames, that Hell doth belong to you, that you are in the number of the cursed crew, some of whom have already taken up their lodging in Hell, and that you are like to come thither shortly; that you are lyable every moment to drop into the burning Lake, then you will perceive that you are lost and undone.

3. That you may be sensible of your lost estate, you must *be convinced of your insufficiency to satisfie Gods Justice for your sins*; if you could do this, you might do well enough; but this you cannot do, Gods Justice is infinite, and requireth infinite satisfaction, which you being finite are insufficient to give; what can you offer to God? thousands of Rams, rivers of Oyl, Mines of Silver, Mountains of Gold, Rocks of Pearl, yea the whole Creation, if it should offer it self to be annihilated, could not make compensation to Gods Justice for one sin, nothing less than infinite must be the satisfaction; and there-

therefore this ſhould make you further ſenſible of your loſt eſtate in your ſelves.

4. You muſt get a *conviction of your inability to reſiſt and defend your ſelves againſt God*, who hath threatned ſo ſeverely to puniſh you for ſin; as Gods Juſtice is infinite, and therefore you cannot ſatisfie it; ſo his Power is infinite, and you cannot reſiſt it; who can ſtand in his ſight when once he is angry? who can defend himſelf againſt an Omnipotent arm? If God whet his glittering Sword, and his hand take hold on vengeance, what Powers of Earth are ſtrong enough to make reſiſtance? Read how God expreſſeth himſelf concerning ſuch as ſet themſelves againſt him, *Iſa.* 27. 4. *Who would ſet the bryars and thorns againſt me in battel? I would go thorow them, I would burn them together.* Look upon your ſelves as briars and thorns, yea as dryed ſtubble before a conſuming fire, which hath no power to reſiſt the flame; and therefore that you are loſt and undone in your ſelves becauſe of your ſins.

5. You muſt get *a conviction of the impoſſibility of your fleeing from and eſcaping Gods wrath*, which hath you in purſuit; whither can you go from his preſence? or whither can you flee from his anger and indignation? See *Amos* 9. 2, 3. *Though they dig into Hell, thence ſhall mine hand take them; though they climb up into Heaven, thence will I bring them down; and though they hide themſelves in the top of Carmel, I will ſearch and take them out thence; and though they be hid from my ſight in the bottom of the Sea, thence will I command the Serpent, and he ſhall bite them.* You cannot flee into any place but God will follow you; you cannot hide your ſelves in any place but God will finde you; there is as little hopes

of

of escaping Gods Wrath, as of resisting his Power. See *Psal.* 21. 8, 9. *Thine hand shall finde out all thine enemies*, not only some, but all sinners, *thy right hand shall finde out them that hate thee: Thou shalt make them as a fiery Oven in the time of thine anger, the Lord shall swallow them up in his wrath, and the fire shall devour them.* By this time sinners, methinks you should perceive your selves to be lost and undone; all refuge now fails you, there is no escaping for you.

6. But lastly, that you may fully know that you are in a lost estate, you must get *conviction, that as yet you have no interest in Christ, who alone can deliver you from the wrath of God, which is to come upon the ungodly.* Indeed Christ can and doth deliver his people from wrath, and the punishment their sins have deserved; but when you know that you are out of Christ, then you may know you are in a lost estate; if you suppose that you have an interest in him without good grounds, you are like to be lost irrecoverably, and not know it till it be too late; therefore you must know that as yet you have no interest in him, that all your pretensions to him have been presumptuous conceits; that so you may be lost in your own apprehensions. Can you think you have an interest in Christ, that never truly mourned for sin, that never hungred after Christ, that have no true Faith to apply him? have you interest in Christ that have no true Love to Christ, and never yielded subjection to Christ? Have you interest in Christ that have no Influence from Christ? have you Union to Christ that have no Communion with him? No, no, all you that are Unbelievers, and have persisted hitherto in a sinfull course, are

are strangers unto Christ, and therefore be convinced that you are in a lost estate: And O how should fear and trembling possess you through the apprehensions of the dreadfull wrath of God? how should you go up and down like condemned malefactors, that are condemned to Hell, and know not how soon they may be dragged to execution? O what reason have you to lye down in terrour, and rise up in terrour, and feed upon terrour all the day long! Such thoughts as these are suitable to the condition of such as you. *It may be the next step I take, I may step into Hell: Alas! Alas! I am in a state of damnation, and did not know it; I have been dancing about the brinks of Hell, and did not perceive it; I have been affronting God all my dayes by my sins; now I see that God is highly offended with me for those sins I made light of: I am the covetous person whom the Lord abhorreth,* Psal. 10. 3. *I am the deceiver whom he curseth,* Mal. 1. 14. *I am the Adulterer whom he will judge,* Heb 11. 4. *I have greatly sinned, and now I see God is greatly angry, and his anger burns like fire; he frowns, and his frowns are most dreadfull; and I fear he will cast me to Hell, and make me feel the power of his anger in my everlasting ruine; I fear I must dwell with devouring fire, and take up mine eternal abode with the Devil and my fellow-damned sinners: O I fear I am damned! I am damned! O happy is the Dog and the Horse, yea the Worm and the Toad, who ere long shall be anihilated; but I am cursed, and I fear that I shall eternally be tormented: O I am lost, I have lost my God, and I fear I am lost, and shall be lost for ever! O I am undone! undone! vile and miserable sinner! O woe be to me that ever I was born! that ever I sinned, and provoked God to such displeasure! But is there no spark of hope*

yet?

yet? is there no eſcaping, no reconciliation attainable? O what ſhall I do to be ſaved! I cannot ſave my ſelf, and no creature can help me; but is there no other way? Thus you muſt ſee and be ſenſible that you are loſt in your ſelves if you would be ſaved.

Direction 2. *You muſt mourn for ſin*, if you would be ſaved; except ye repent, ſaith our Saviour, ye ſhall all likewiſe periſh, *Luk.* 13. 3. Thoſe that laugh and rejoyce now in a way of ſin, ſhall mourn and weep for it for ever to no purpoſe, *Luk.* 6. 25. But bleſſed are they that mourn for ſin now, for they ſhall be comforted and ſaved, *Matth.* 5. 4. The ſeed time of repentance accompanied with the ſhowers of tears, will return with the harveſt of ſalvation, and ſheaves of joy and comfort, *Pſal.* 126. 5, 6. *They that ſow in tears ſhall reap in joy; he that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him.* Therefore ſee what the Apoſtle exhorteth unto, which is neceſſary to your ſalvation, *Jam.* 4. 9. *Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into heavineſs. Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.* Sinners, you have delighted your ſelves in ſin, you muſt now be afflicted for it; ſin hath been ſweet in your mouth, it muſt now be bitter to your heart: God calls you to ſalvation by his Son, but withall he calls you to weeping, and mourning, and deep humiliation in order hereunto; not that your tears can waſh off the guilt of your ſins, nothing can do this but the blood of Chriſt; not that God delights in your griefs and ſorrows as ſuch, but

because mourning is needful for you to prepare you for Christ, and Salvation by him; whilst sin is sweet unto your taste, you will roll it under your tongue, and lay it in your bosom; you will spare it, and nothing will perswade you to part with it; but when you taste the bitterness of sin in compunction and sorrow for it, then you will spit it out; when you perceive the gall and the wormwood, then your mouth will be put out of relish, then you will desire no longer to suck at the breast of sin; whilst you are insensible of sin, you will be insensible of your need of a Saviour: None but sick persons do prize and send for the Physitian, and none but such as are sick of sin, and groan and mourn under the burden of this sickness, do prize a Christ who is the soul-Physician, *Matth.* 9. 12. Were you made sensible of sin indeed, you would eagerly enquire after Christ, and greedily hearken unto the glad tydings of salvation which he hath purchased; what shall I do to get an interest in Christ? where is he to be found? how is he to be received? what are his terms? what are his commands? do any thing, part with any thing, you would not then think much to lay down your selves, and all that you have at his feet, so you might have him; none but Christ, none but Christ would you then desire; and if you might have all the world without him, you would not be contented. Sinners, would you be saved by Christ, get your hearts affected with godly sorrow for sin, and that you may mourn deeply and kindly, you must get not only a conviction of the guilt of sin, and the punishment which is due for it, which you cannot escape; but you must look further into the nature of sin, and get a sight and sense of the evil of sin; you must look

not

not only to the consequential evil of sin, but also to the intrinsecal evil of sin; not only to the Hell which is like to follow upon it, but also to that Hell which there is in it; look to the evil of sin not only as it is like to burn you, but as it hath blackt and smutted you; as it hath depraved and deformed your souls, which are of heavenly original, as it hath degraded and debased you, polluted and defiled you. But chiefly look upon the evil of sin as it reflecteth dishonour upon God, upon God that is so holy and glorious, and that is so good and gracious, as it displeaseth that God that made you, that hath exercised so much patience towards you, when he could so easily have cut you off in the act of sin, and appointed you your place and portion amongst the damned in Hell long ago; and that hath moreover been so bountiful to you, though sinners and his enemies, that he hath maintained you at his cost and charges all your daies; but especially see the evil of sin, as it offendeth that God who is ready to be reconciled, and hath made such provision for reconciliation, which you could never have thought of, namely, through the death and mediation of his Son, whom he hath given for you, and proffers to give to you; and in him doth treat with you, and by us Ministers doth send intreaties to you, that you would accept of this reconciliation, lay down your weapons, and be reconciled unto him, 2 *Cor.* 5. 20. Break, break ye rocky hearts at this, what is God willing indeed to put up such high affronts? and to forgive such great sins? and doth he stoop to entreat and beseech such mean creatures, and wretched sinners as you to be reconciled? O be filled with astonishment and admiration, and go cast your selves

selves down at his feet with self-loathing and abhorrency at the hideous nature, and monstrous ingratitude, and baseness of your sins! let your hearts melt within you like Wax, or Snow, when the Sun shineth upon it with heat and brightness; let your eyes drop down tears, as the morning doth drop dew upon the flowers: *What! have I affronted such greatness? dared such power? trampled upon such patience? and abused such goodness too? and after all doth God beseech me to be reconciled? was it such a God whom I offended? vile wretch! O that I had never committed such sins! O that I had never been drunk, or unclean, or profane! O that I had never sworn, nor lyed, nor stolen, nor offended God in any of my actions! It repents me, it grieves me at the very heart that I have sinned, and that I can grieve no more for it.*

Direction 3. *You must turn from sin*, if you would be saved; see *Psal.* 7. 11, 12, 13. *God is angry with the wicked every day; if he turn not, he will whet his sword, he hath bent his bow, and made it ready; he hath prepared for him the instruments of death.* And God threatneth, *Psal.* 88. 21. that he will *wound the head of his enemies, and the hairy scalp of such as go on still in their trespasses:* Therefore men must turn from all their transgressions, otherwise iniquity will be their ruine, *Ezek.* 18. 30. They must cast away their sins as a menstruous cloth, saying unto them, get ye hence, if they would be received into favour, *Isa.* 30. 22. They must not only confess their sins, but also forsake them, if they would find mercy, *Prov.* 28. 13. The wicked must forsake his way, and the unrighteous man his thoughts, and turn to the

the Lord, and then he ſhall have pardoning mercy abundantly, *Iſa.* 55. 7. When men ceaſe to do evil, and learn to do well, then, though their ſins have been as ſcarlet, they ſhall be white as ſnow; though they be red like crimſon, they ſhall be like wooll, *Iſa.* 1. 16, 17, 18. Sinners, turn from your evil waies, you have done iniquity, do ſo no more; you have gone on hitherto in a way of ſin, proceed no further, it is the way to Hell, turn out of it: Let him that hath ſtoln, ſteal no more; and him that hath been filthy, be filthy no more; and him that hath been unjuſt, be unjuſt no more: Drunkards, forbear your drinking; ſwearers, refrain ſwearing; lyars, teach your tongues to ſpeak truth: Break off your courſe of ſin; turn from all groſs ſins as to the practice, and turn from all ſins as to the affection.

Direction 4. *You muſt believe in the Lord Jeſus Chriſt*, if you would be ſaved: This is the direction which *Paul* gave to the Jaylor, when under conviction of ſin he came in to him and cryed, *What ſhall I do to be ſaved?* he ſaith to him, *Believe in the Lord Jeſus Chriſt and thou ſhalt be ſaved, Act.* 16. 30, 31. So in *Peter*'s Sermon, *Act.* 10. 43. *To him gave all the Prophets witneſs, that through his Name, whoſoever believeth in him ſhould receive remiſſion of ſins.* There is no Saviour but by Chriſt; and there is no ſalvation by Chriſt but by faith, and therefore we are ſaid to be ſaved through faith, *Epheſ.* 2. 8. As faith is the inſtrument to apply the merits and righteouſneſs of Jeſus Chriſt. Let me then exhort you to get faith, which is abſolutely neceſſary unto ſalvation: Get faith of the right kind; there is a general, common, hiſtorical, temporary, hypocritical, dead

and ineffectual faith; but do you labour after a special, lively, unfeigned, effectual, justifying and saving faith; and that you may not be mistaken in this great point on which your salvation doth depend, I shall describe that faith which is of the right kind, and will certainly save you if you obtain it.

Faith is a grace wrought in the heart by the Spirit of God, whereby a poor sinner being made sensible of the guilt and power of his sins, and the utter insufficiency of himself, or any creature in the world, to give him any help or succour; and having in the Gospel a discovery and proffer made unto him of the Lord Jesus Christ, as an all-sufficient, most merciful and faithful Advocate and Saviour, doth go quite out of himself, and accept, lay hold, rely, and rest upon him, and him alone, for pardon, and grace, and everlasting happiness. Or more briefly thus, *Faith is a grace of God whereby the humbled sinner doth accept and rely upon Christ alone for salvation, as he is held forth in the Promises of the Gospel.*

If you would attain this grace of Faith, take these Directions.

1. You must be fully perswaded that the Scriptures which reveal Christ, are indeed the word of God; this is the foundation of all faith, therefore I shall briefly suggest some Arguments to prove the divine Authority of the Scriptures: As 1. Because of that majesty, purity, holiness, heavenliness which doth appear in the Scriptures beyond all other writings. 2. Because of the design and drift of the Scriptures to debase man, and exalt God and his glory above all. 3. Because of the admirable contexture, and contrivance, and sweet harmony of the Scriptures in all the parts thereof, though written by so many several men in several ages and places, which

which ſheweth that they were all acted by the ſame Spirit of God. 4. Becauſe of the wonderfull work of mans Redemption there ſet forth at firſt more darkly, afterwards more clearly, which no mortal brain could have invented, much leſs could any created power have effected. 5. Becauſe of the great power which this word hath to convince, convert, and comfort. 6. Becauſe of the confirmation of the Scriptures by miracles. 7. Becauſe of the acknowledgement of the Scriptures to be Gods Word in all ages. 8. Becauſe of the many millions of Martyrs, who have ſealed the Truths of the word with their blood. 9. Becauſe of the witneſs of the Spirit in and with the word, which doth bear teſtimony to the hearts of Gods people, that the Scriptures are his Word, and were indited by his Spirit. Whence it followeth, that the Scriptures are true, becauſe God, the Author of them, is true, and cannot lye; and whatever is there revealed, is as certain as thoſe things which are moſt demonſtrable to ſenſe or reaſon: This is the firſt ſtep to your believing in Chriſt who is made known in the Scriptures, to believe that the Scriptures are Gods Word.

2. If you would attain a ſaving faith in Chriſt, you muſt be convinced and fully perſwaded of your loſt eſtate without Chriſt, and your abſolute need of him, of which before.

3. You muſt be perſwaded, that it is not in your own power to believe, that it is not of your ſelves, but is the gift of God, *Epheſ.* 2. 8. and therefore muſt apply your ſelves to God, that he would not only give you his Son, but alſo give you the hand of faith to lay hold on him, that he would work in you this grace of faith by his Spirit.

4. You must consider those Arguments of Scripture which encourage faith: As for instance, I shall mention four heads of Arguments for faith, from the consideration 1. Of God. 2. Of the Promises. 3. Of Christ. 4. Of the Saints.

1. From the consideration of God, who hath given his Son to save sinners; it is an encouragement to faith, to consider, 1. That God is mercifull, and therefore willing to pardon and save, otherwise he would not have sent his Son; he doth not delight in the death of sinners, *Ezek.* 18. 23. but delighteth to shew mercy; see *Micah* 7. 18, 19. *Exod.* 34. 6, 7. *Psal.* 103. 8, 9, &c. 2. That God is faithfull in his Promises of salvation, which he hath made through his Son in his Covenant of Grace: God needed not have made the Covenant, nor promised mercy to any sinners; but having made the Covenant, he is engaged to make it good. 3. That it is for his glory to save sinners through his Son, the glory of his free grace, yea and justice too, which hath been fully satisfied by Christs death.

2. You have encouraging Arguments for faith, from the consideration of the Promises, which are, 1. Large, made to all sorts of persons, and all sorts of sinners, none are excluded. 2. Full; they extend to all sorts of sins, though never so many and great, *Isa.* 55. 7. 3. Free, nothing is required on your part but accepting. 4. Sure, being the Promises of God in Christ.

3. You have encouragement to believe in Christ for salvation, from the consideration of Christ, the proper object of faith: 1. The quality of his person who is God and man in one person, that he might reconcile man unto God. 2. The merit of his sufferings,

ſufferings, which (as hath been ſhown) was of infinite value, and ſufficient for the redemption of men. 3. His alſufficient power to ſave thoſe that come to him, *Heb.* 7. 25. 4. His mercy and faithfulneſs to make reconciliation, *Heb.* 2. 17. 5. His intereſt with the Father. 6. His continual interceſſion at the right hand of God, *Heb.* 7. 25.

4. You have encouragement to believe in Chriſt for ſalvation, from the conſideration of the Saints, the experience which they have had of ſalvation by Chriſt, ſome of whom have been as vile ſinners as you: You have as good grounds to come unto Chriſt, and believe in him for ſalvation, as the moſt holy men alive before converſion.

5. If you would attain this grace of faith in Jeſus Chriſt, you muſt labour to act it, looking up to God for help herein; endeavour to caſt and roll your ſelves upon Chriſt, to apply Chriſt and his merits, and to rely upon him and his righteouſneſs: It is in your endeavour that God doth work; and here you muſt endeavour again and again againſt all oppoſition which you find from the Devil and your own evil heart of unbelief, which will be ready to carry you away from Chriſt. So much for the 4th. Direction.

Direction 5. *You muſt get a new Nature*, if you would be ſaved: You muſt be made partakers of the Divine Nature, if you would be made partakers of this ſalvation: You have brought unholy and impure natures into the world with you, which muſt be changed and renewed after the Image of God, in knowledge, righteouſneſs, and true holineſs, before you can be in a ſtate of ſalvation, and ſee the Kingdom

of God: This new nature, which is absolutely necessary unto salvation, is begun in the work of regeneration, and carried on in the work of sanctification: In regeneration the work of grace is begun, the habits of grace are infused; a new principle of spiritual life is put into the soul; and sin (which before lived, and had dominion over the man, employing all his members as instruments of unrighteousness, to make provision for the satisfaction of its affections and lusts) doth receive its deaths wound, and loseth its force and reigning power: In sanctification, the work of grace is carried on, the habits of grace are strengthned and encreased; the new man doth grow, and the old man doth decline and decay; there is a vivification or quickning more and more of grace, by the influence of the Word and Spirit, and a mortification or subduing more and more of remaining iniquity. What our Saviour tells *Nicodemus*, Joh. 3. 3. *Except a man be born again, he cannot see the Kingdom of God:* I may tell you, that unless ye be born again, unless ye be regenerated, ye cannot be saved, no possibility of entring into the Kingdom of Heaven, without you get this new nature: A man must be born the first time, before he can possess a temporal inheritance; and a man must be born again, before he can possess the eternal inheritance: You must be children before you can be heirs, *Rom.* 8. 17. children not only by adoption, but also by regeneration: Ye must be Saints, before meet to be partakers of the inheritance of the Saints in light, *Col.* 1. 12. You must have the new nature, before you can enter into the New *Jerusalem*: You must be made like to God in holiness, before you can be admitted to live with God in the place of everlasting happiness:

happiness; God doth suffer the wicked that are unclean and unholy, to live before him in the Outhouse of the Earth; but he will not permit any except such as are sanctified to live with him in the Palace of Heaven. O then labour after a work of Grace upon your hearts; be perswaded of the worth of Grace, that it is a rare and precious Jewel, that the least measure of Grace is of more worth than ten thousand Worlds; be sensible of your want of it, that naturally you are without it, that it doth not grow in Natures Garden, that you have no good Nature in you before God, till your Nature is renewed; be ready to receive the seed of Grace, which drops down from above whilest People are attending upon Gods Ordinances; be ready to hearken and yield to the Spirits motions, whereby this work of Grace is effected: And having the work begun, O cherish the Grace you have got, and as new-born Babes desire the sincere milk of the Word, that ye may grow thereby; and labour to cleanse your selves from all filthiness of Flesh and Spirit, that ye may perfect holiness in the fear of God, 2 *Cor.* 7. 1.

Direction 6. You must lead a new Life, if you would be saved, see what kind of Life the grace of God which bringeth salvation doth require and teach, namely, *to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world*, Tit. 2. 11, 12. You must deny ungodliness and worldly lusts, you must put off concerning the former conversation the old man which is corrupt according to deceitfull lusts, *Eph.* 4. 22.

and not fashion your selves according to the former lusts, in your ignorance and unregeneracy, 1 *Pet.* 1. 14. not running with others unto the same excess of riot, 1 *Pet.* 4. 4. not walking according to the course of a profane and ungodly world, *Eph.* 2. 2. but saving your selves from an untoward generation, *Act.* 2. 40. as he that hath called you is holy, so you must be holy in all manner of conversation, 1 *Pet.* 1. 15. you must live *soberly*, *righteously*, and *godly* in this present world; *soberly* in regard of your selves; *righteously* in regard of others; and *godly* in regard of the Lord.

1. *Soberly*, in regard of your selves; which implyes, 1. Temperance in eating and drinking, you must take heed of Gluttony and Drunkenness: 2. Chastity, you must take heed of Adultery and Uncleanness, in thought, speech, look, and act. 3. Moderation, you must be sober in your desires after these earthly things, and take heed of inordinate affection to any thing.

2 You must live *Righteously* in regard of others: You must give to every one their due, and do to others as you reasonably can desire that they should do unto you; you must take heed of unrighteousness either in regard of Commutative Justice in your buying and selling, borrowing and lending; and in regard of Distributative Justice in dispensing of rewards and punishments; you must beware of oppressing, afflicting, injuring any, of going beyond or defrauding any, of withholding dues, keeping back wages from those that have done you service, knowing that if they cannot, God will be the avenger of all such.

3. You must live *godly* in regard of the Lord; you

you muſt eſpecially ſhew your New Life in the immediate Worſhip of the Lord, and that publickly in his Houſe, privately in your Families, ſecretly in your Cloſets; you muſt worſhip God in the Ordinances of his own appointment; and this you muſt do with reverence, having an awe and dread of God upon your ſpirits, with whom you have more immediately to do; with ſincerity, having a ſincere reſpect to Gods glory therein, and that you might be accepted by him, and meet with him; with vigilancy watching the fitteſt time in regard of the thing, and the temper of your Bodies and Souls, and the breathings of Gods Spirit; with humility, ſenſible of your ſinfulneſs, unworthineſs, weakneſs, emptineſs, needineſs; with diligence, before to prepare your hearts, and in Ordinances to engage them, and reſiſt the Devil and the contrary workings of the fleſh; with frequency, laying hold on all the opportunities as you can, without neglecting other buſineſſes, which for that time you may be more neceſſarily called unto; with fervency, getting your hearts if you can raiſed and enlarged, labouring that they may burn within you with love to God; with delight and complacency in God, and above all with Faith in Jeſus Chriſt, through whom alone it is that you can have ſtrength to perform duties, and that you can have any acceptance in them by the Father.

Direction 7. You muſt reſolve upon ſufferings for Chriſt, if called, if you would be ſaved; you muſt bear the Croſs, if you would wear the Crown, remembring that if the Croſs be weighty it will work for

for you a far more exceeding and eternal weight of glory, 2 *Cor.* 4. 17. you must reckon upon sufferings for Christ before hand, and resolve that you will stick to him and his wayes, though you should lose esteem by it, and become the Drunkards Song, and be reproached amongst men; though you lose liberty by it, and be thrust into Prison; though you should lose Estate by it, and be brought to pinching want; though you should lose Friends by it, and have none to stand by you; though you should lose Life by it, and be cut off in the midst of your years; otherwise you cannot be Christs Disciples indeed, and obtain this salvation which he hath purchased. See the terms which our Saviour propounds, *Luk.* 14. 26, 27. *If any man come unto me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea and his own life, he cannot be my Disciple.* This we are to understand, that a man must choose to displease Father, Mother, Wife, Children, the neerest and dearest Relations, and part with any thing in the world, yea with Life it self, rather than to displease and part with Jesus Christ; and that we must resolve to bear the Cross, whatever it be that God hath allotted for us, otherwise we do not accept of Christ upon Gospel-terms; you must resolve to be partakers of the *affliction* of the Gospel, if you would obtain the *salvation* of the Gospel; you must resolve to suffer with Christ, and for his sake when called, if you would reign and be glorified together with him. Whatever profession you make of Christ and his wayes in time of peace and prosperity, when the Sun of persecution doth arise upon you with burning heat, you will wither and fall away, and turn

fearfull

fearfull Apostates, and then your last estate will be worse than your first; and as your sin will be greater here, so your punishment will be more dreadfull hereafter in Hell, where you will confess that the light sufferings which you have declined for Christs sake here, are not worthy to be compared with the far more exceeding and eternal weight of wrath which you must endure for your Apostacy unto all eternity.

Direct. 8. *You must study and apply the Promises of the Covenant of grace*, if you would be saved; without the Covenant of grace there had been no possible salvation for any of the fallen Children of Men; the Covenant of Works which God made with Man at the first, being broken by sin, it doth condemn all that are under it; it is by vertue of the Covenant of Grace that any are brought into a state of salvation; therefore study and apply the Promises of this Covenant: Now you must know that all the Promises of the Gospel, which are scattered up and down the Scripture do belong unto this Covenant; but I shall spread before you those few more general Promises which the Apostle doth make mention of, where he treats of the New Covenant, *Heb.* 8. 10, 11, 12. *For this is the Covenant that I will make with the house of Israel after those dayes, saith the Lord, I will put my Lawes into their minde, and write them in their hearts, and I will be to them a God, and they shall be to me a People; and they shall not teach every man his Neighbour, and every man his Brother, saying know the Lord, for they shall all know me from the least to the greatest; for*

I will

I will be mercifull unto their unrighteouſneſs, and their ſins and iniquities will I remember no more. Here are Four great Promiſes which the Lord hath made to his People, which I ſhall explain (though not in the order of the Text) that you may the better underſtand and apply them.

1. God promiſeth that *he will be to them a God, and they ſhall be to him a People*; this includes all the reſt: It is a full and ſweet promiſe that God will be our God, it hath a great deal more in it, than we can conceive; we may look and look again, and though our Faith have never ſo piercing an eye, never ſo large and deep reach, yet we cannot look to the bottom, and fathom the depth of this Promiſe; we may ſuck and ſuck again at this breaſt, and though we draw never ſo hard, we can never draw forth all the ſweetneſs that is in this Promiſe. To have God to be our God, it is very great, it is very ſweet: Indeed God is the God of all his Creatures, yea of his enemies, and the vileſt ſinners; but to be our God in this place ſounds and ſignifieth more than that which is common to all; it ſpeaketh a peculiar relation, a ſpecial intereſt and propriety in God; in this promiſe God doth make over himſelf and all that he hath to us, ſo far as we are capable of receiving; he giveth himſelf to be our portion, he engageth his Power, Wiſdom, Goodneſs, Mercy, Love, and all his Attributes to be employed for our good, he promiſeth to be our God here, and to be our God for ever; it ſignifieth that he will be our Father to love and cheriſh us, to preſerve, and provide for us whileſt we live, and to take our Souls to himſelf when we dye, and to raiſe up our bodies at the laſt day, and make both perfectly

perfectly glorious and happy in Heaven, when time ſhall be no more. He promiſeth alſo that *we ſhall be his People*; we cannot make our ſelves ſo, but he promiſeth that he will make us ſo; he will make us his Children, he will adopt us, he will regenerate us, give us the title, and give us the diſpoſition of Children; all this and much more is contained in this Promiſe, *That God will be our God, and we ſhall be his People*, even the whole work of our ſalvation from our effectual Calling unto our eternal Glorification.

2. A ſecond great Promiſe of the Covenant of Grace is, *That God will be mercifull unto our unrighteouſneſs, and that he will remember no more our ſins and iniquities*; it is a promiſe of mercy in the free pardon and forgiveneſs of all our ſins, this is an exceeding great and precious promiſe, without which there were no acceſs for us unto God, no attaining eternal happineſs, no eſcaping eternal miſery, guilt would ſhut us out of Heaven, and ſink us into Hell without a pardon. This Promiſe is of vaſt extent, it reacheth to all ſort of ſins, Unrighteouſneſs, Sins, Iniquities; no ſin is too great for God to pardon, if the ſinner doth believe.

3. A third Promiſe of the Covenant of Grace is, that *God will give us the knowledge of himſelf*; they *ſhall not teach every man his Neighbour, and every man his Brother, ſaying, Know the Lord, for they ſhall all know me from the leaſt to the greateſt*; they ſhall not teach one another the knowledge of God, that is, they cannot, or they ſhall not be able to do it; they may and ought to teach one another inſtrumentally; it is the duty of ſome to teach, and the duty of others, and they have need, to learn,

but

but they shall not be able to teach effectually; they may give instructions to one another concerning God and his wayes, but they cannot give light; they may set the light before them, but they cannot set up the light in them; they may open Truths, but they cannot open the Understanding; this is the work of God only to do, and this he hath undertaken by Promise to do, *they shall all know me*, they shall be taught of God by his Spirit the knowledge of himself; he teacheth by men instrumentally, but he will teach us by his Spirit effectually.

4. A fourth Promise of the Covenant of Grace, is, that *God will put his laws into our hearts, and write them in our minds:* the Law was written before on Tables of Stone, but here he promiseth to write them on fleshly Tables of the heart; which is done not with Pen and Ink, but by the Spirit of the living God, 2 *Cor.* 3. 3. this Promise is very comprehensive, it includes not only the giving of a spiritual discovery of the minde and will of God, but also the giving of spiritual dispositions, affections, and strength to perform it; and by consequence the removal of indispositions, the purging out of corruptions, the mortifying of lust, the taking away the heart of stone, and giving a heart of fleth, the giving a new heart, the putting the Spirit within us, and causing us to walk in his Statutes, and to keep his Judgements and do them, as this Promise is branched forth, *Ezek.* 36. 25, 26, 27.

These in brief are the chief Promises of the Covenant of Grace, labour to understand them, and apply them that you may be saved.

Direct.

Direct. 9. You muſt give up your ſelves in Covenant to God, if you would be ſaved; God hath put his hand and ſeal to the Covenant which he hath made through his Son with you, and you ſhould put your hand to the Covenant and engage your ſelves unto the Lord; you were dedicated to the Lord by your Parents when you were baptized, then you underſtood not what was done; now you are arrived to years of underſtanding, you ſhould make it your own act, and dedicate your ſelves to the Lord: and the more ſolemnly you enter into Covenant with God, the more ſtrong Obligation it may be upon you to walk cloſely with God all your dayes: Some have directed to do it under hand-writing, ſubſcribing the name, and ſome have put words into your mouths, which you may do it, in if you are not ſo well able to expreſs the terms your ſelves; you have this done in Mr. *Guthry* and Mr. *Allen*'s books, if thoſe Books be not at hand, I ſhall ſet before you this Platform, which you may make uſe of in entring ſolemnly into Covenant with God.

I A. B. *do acknowledge my ſelf to be the Creature and Subject of the great and glorious Majeſty of Heaven and Earth, in whom I live, move, and have my being, and from whom I receive every good thing which I receive; and therefore am obliged to conform my minde, will and affections, to order my words, wayes and whole converſation according to his moſt wiſe and good, moſt righteous and reaſonable Laws: Beſides which natural Obligation, however born in ſin, and thereby diſenabled, yet being born in the Church, and Baptized*

Baptized in the Name of the Father, Son, and Holy Ghost, and by my Parents dedicated unto God when I was an Infant; I am further obliged by Covenant to be the servant of the Lord. But having proved a Rebel and Traytor against the Highest Majesty, breaking his Laws, and Covenant-ties which have been upon me, spending years of my life in a state of strangeness and enmity to God, in the service of the Devil and my own Lusts, I do now solemnly renew my Covenant with God, that the breach may be made up which sin hath made between God and my Soul.

Being in the First place convinced of the guilt of my sins, whereby I have affronted and offended the highest Majesty, whose Justice must be satisfied; and withall convinced of my own utter inability to make the least satisfaction either by doing or suffering, and that my Righteousnesses are as filthy rags, and therefore altogether insufficient to procure for me the pardon of sin, the favour of God, and the peace of Conscience; as also fully perswaded that no meer Creature is able to give unto me any help and relief in this case. And being informed by the Word of God what the Lord Jesus is, hath done, and suffered for poor sinners, That there is no Name under Heaven given amongst men whereby we can be saved, but only the Name of Jesus Christ; that he is able to save all them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them; that he is a mercifull and faithfull High-priest in things pertaining to God, to make Reconciliation for the sins of the People; that whosoever cometh unto him, he will in no wise cast out: and finding a Promise in the Covenant of Grace that God will be mercifull unto our unrighteousnes, and that our sins and iniquities he will remember no more; which

Covenant

Covenant is of full force through the death of Christ the Testator thereof: and having Christ set forth to be a propitiation through Faith in his blood, and his Righteousness declared for the remission of sins which are past through the forbearance of God; and this Christ freely tendered unto me, and being invited earnestly, yea entreated that I would be reconciled unto God through him; and by the Spirit being perswaded of the truth of these things, and hereby encouraged to apply my self unto Christ, and the Promises through him unto my self: I do now (grieving that I have offended God, groaning under the burden of sin, renouncing all my own righteousness, hungring after the Lord Jesus Christ and his righteousness) upon the bended knees of my soul come unto him, and cast my self wholly upon him; I choose him for my only Advocate to plead my cause in the Court of Heaven, to procure for me Pardon and Reconciliation, that being justified by Faith, I may have peace with God through my dear Lord Jesus Christ.

Next, repenting from the bottom of my heart of my sins, grieving that I have such a sinfull Nature, such a deceitfull heart, that I have so adulterated my affections, and gone a whoring from God to the Creatures, that I have so indulged my flesh, and satisfied its irregular desires, that I have given ear to the Devil, and complyed as I have done with his temptations: I now renounce all allegiance and service to the World, to the Flesh, and to the Devil, these enemies of the Lord, and of my peace, which warr against my Master, and against my own soul; covenanting and promising never to give away my heart any more from the Lord unto any person or thing in the World; to refuse the World for my portion and

chief happineſs; to deny my fleſh its ſinfull deſires and demands; to reſiſt the Devil and his Temptations; not to live and allow my ſelf in any known ſin, and to make uſe of all the known means which the Lord hath preſcribed for the crucifying of the World, for the mortifying and utter extirpation of ſin, for the reſiſting and overcoming the Devil. And being perſwaded of the power and intereſt, the ſubtilty and deceitfulneſs of theſe enemies, and withall ſenſible of my own imprudence, folly, weakneſs and inconſtancy, I humbly and earneſtly implore and beſeech the higheſt Majeſty, who is infinite in wiſdom, power, and goodneſs, that he would give me counſel and diſcretion in the uſe and management of all means and helps that I may not neglect any, nor through ſloth and imprudence ſuffer a leſſer duty to juſtle out a greater, that he would give me courage, ſtrength and conſtancy in the maintaining my ſpiritual warfare againſt theſe my ſpiritual enemies unto my lifes end. And if ever I ſhould fall through unwatchfulneſs and weakneſs, (which the Lord grant I may never do) I do promiſe in the ſtrength of the Lord to ariſe again by Faith and Repentance. And becauſe of the Body of ſin within me, and remaining corruptions, I ſhall be ſubject (during my abode here) unto daily failings and infirmities; I do promiſe to pray, watch and ſtrive againſt them, beſeeching the Lord to ſtrengthen me herein, and grant that my ſinfull infirmities may be leſſe every day than other; in the mean time looking upon thoſe diſallowed miſcarriages contrary to the ſettled bent and reſolution of my heart, as inſufficient to make my Covenant void.

Furthermore,

Furthermore, being convinced of the vanity, emptineſs, and utter inſufficiency of any or all the Creatures in the World, to make me happy, had I the moſt deſireable enjoyment of them; and having a diſcovery of the infinitely bleſſed God made unto me in his Works, chiefly in his Word, as being the chief good of man, and withall a Promiſe in the Covenant of Grace that he will be our God, yea our Father through Chriſt, and that we ſhall be his people, his Sons and Daughters: I do here with deep veneration of Soul, and chief eſtimation of minde, chooſe the thrice Bleſſed Jehovah for my Portion and chief good, beyond all perſons and things in this World; and do avouch him this day to be my God. I humbly accept of the relation of a Servant and a Son, or Daughter, which he hath called me unto. I put my ſelf under his wing, and commit my ſelf to his care and Tuition; and henceforth ſhall be bold through my deareſt Lord to call him, and look upon him to be my God and Father; and humbly ſhall expect from him Protection and Proviſion in his way and work, Correction, Audience of Prayer, and the fulfilling of all thoſe Promiſes unto me, which he hath made unto his Children.

Moreover, being perſwaded that none can come unto the Father, but by the Son; nor ſhare in any ſpiritual priviledge, but through Chriſts death and interceſſion, and being perſwaded of the infinite amiableneſs of Chriſts perſon, the greatneſs of his love and affection unto the children of men, as alſo of his infinite deſireableneſs in regard of thoſe offices, and relations which he hath vouchſafed to take upon him, and enter into for the good of his people: I do avouch the Lord Jeſus Chriſt to be my only Saviour, and

chooſe him in all his Offices and Relations. I chooſe Chriſt to be my High-Prieſt, to intercede, and procure for me daily pardon, acceſs unto God, acceptance of my perſon and ſervice, audience of my prayers, and ſupply of all my wants. I chooſe Chriſt to be my Prophet, to teach me by his Word and Spirit the will of the Father. I chooſe Chriſt to be my King to rule and govern me, to command my whole man into the obedience of himſelf. I chooſe Chriſt to be my Captain, to go before me, and to tread down my ſpiritual enemies under my feet. I chooſe Chriſt to be my Friend and Brother, to counſel and adviſe me, to ſtand by me in all the difficulties and ſtraights of my life. I chooſe Chriſt to be my Husband and beloved, humbly accepting of this near and ſweet Relation which he calleth me unto. I joyn and eſpouſe my ſelf unto the Lord Jeſus; and do promiſe to be for him only, and with full purpoſe of heart to cleave unto him, to love, honour and ſerve him, never to deny nor leave him whatever reproaches and diſtreſſes I may meet withall for his ſake; though Perſecution ſhould ariſe, and that even unto death, I do promiſe to own his Name, and Cauſe, and Truths, and Wayes, ſo long as I have breath in my Body: But knowing that I am utterly inſufficient to do any of theſe things in my own ſtrength, therefore upon the knees of my Soul, I earneſtly beſeech that I may have ſtrength for all theſe from himſelf alone.

Further, becauſe God my Father is inviſible to the eye of ſenſe, and incomprehenſible by the graſp of Reaſon; and becauſe my deareſt Lord Jeſus Chriſt, who alone hath declared him, in regard of his bodily preſence is now in Heaven, abſent from his people;

and

and becauſe whatever ſpiritual light or life, grace, comfort, or ſpiritual communion with the Father, and with his Son, is vouchſafed unto the people of God, it is by the Holy Spirit, who is appointed by Office hereunto, and graciouſly promiſed unto them in the Word: Therefore I avouch and chooſe the Holy Ghoſt to be my Teacher and Guide, to be my Sanctifier and Comforter, to help my infirmities in duties; to ſtrengthen me with might in my inner man againſt ſin and Satans Temptations; to cleanſe me from all filthineſs of fleſh and ſpirit; to heal me of all my ſpiritual diſtempers; to revive me under all my faintings; to ſupply me with all Graces as to kinde and meaſure, as ſhall be needfull for me in my place and work; to teſtifie Gods love to my Soul; to give me earneſts of Glory, and to ſeal me up unto the day of Redemption: And O that I might have the preſence and abode of the Spirit of God with me, and never grieve, quench, reſiſt, and drive away the Spirit any more!

Alſo, becauſe the Holy Scriptures are the Word of God, endited by the Holy Ghoſt, the Epiſtle of Jeſus Chriſt, wherein he hath given notice of his love and will; becauſe they are the only ſufficient, and in themſelves a perfect Rule for Faith and a holy Life, and ſo fully do declare the way and means unto everlaſting happineſs: Therefore I chooſe the Word of God to be the Rule of my Faith and Life; and the Ordinances of God therein preſcribed to be the means of my acquaintance and converſe with my God ſo far as I am capable of, and he ſhall vouchſafe; and to be the means alſo of preparing of me for the full and perfect enjoyment of him beyond my preſent capacity.

And, because the Ordinances are but dark glasses to see the Lord in; because ignorance and unbelief do exceedingly vail God from mine eyes, flesh and corruption do damp my love to God, and my spiritual Joy in him, and interrupt my communion with him; because of the sins, sorrows, temptations, and afflictions which I cannot be wholly free from, and therefore cannot be perfectly happy here in this World; and having life and immortality brought to light by the Gospel; a discovery and promise of eternal Life made unto me in the Word, and withall a command of my Lord, to lay up my Treasure in Heaven: Therefore I choose Heaven for my Treasure and Inheritance, for ever to live there in the company of all the holy Angels and Saints, in the blessed sight, love, and enjoyment of the infinitely blessed God, to see and share in the glory of my Dearest Lord Jesus Christ, whither I hope my Soul shall be transported by the Angels, so soon as it is separated from my Body; and that my vile Body, when awakened and raised in the Morning of Christs coming, shall be fashioned like unto Christs most beautifull and glorious Body, and both inherit the Kingdom prepared and promised by my Father.

Lastly, being perswaded of my Duty, and encouraged by Gods promise of assistance and acceptance; I now dedicate and deliver up my self fully, freely, and for ever unto the Lord; I yield and resign up my Soul with all its powers and faculties; my Body with all its senses and members to be the instruments of righteousness unto God: I resign up my Minde to think upon the Lord, and those things which concern his Interest and Glory, to receive, embrace and maintain his Truths; I resign up my Memory, to be a

ſtore-houſe and receptacle chiefly of the great things which do belong to his Kingdom, and other things of a more inferiour rank, as they may have a reference unto his Glory. I reſign up my Conſcience to receive light and purity from his Word and Spirit, and deſire that it may act faithfully as the Lords Deputy. I reſign up my Will unto the Will of God, to ſubmit to his Precepts, to embrace his Promiſes, to oppoſe what he hath forbidden, to comply with all the diſpenſations of his Providence towards me, to be willing that I ſhould be, and do, and bear, and chooſe and loſe what God would have me. I reſign up my Heart and Affections to fear and reverence the Lord, to believe and truſt in the Lord, to deſire and ſeek after the Lord, to love and delight in the Lord, and deſire to put them all under his Government, and to have them exerciſed according to his will. I reſign up my Fancy to be governed and employed by my Reaſon in the ſervice of my Maſter. I reſign up my Senſual Appetite after meat and drink, ſleep, and any pleaſures to be ſubſervient to my Rational Appetite, and no further to have ſatisfaction, than will tend to the glory of the Lord. I reſign up my Hands to work for God, my Feet to walk for God, my Ears to hear for God, my Eyes to ſee for God, my Tongue to ſpeak for God. I reſign up all my Graces, all my Gifts, all my Talents, to be uſed for the Glory of my Lord and Maſter; and my whole Man to be ruled and governed by his Laws: Promiſing, though my Fleſh do contradict and rebell, that I will endeavour to order my whole converſation according to his Word; humbly looking up to him for ſtrength ſo to doe, that I may be enabled by him to every duty. And now I look upon my ſelf no longer my own,

or that any thing I have is at my own diſpoſe; but I wholly belong unto the Lord: And therefore, bleſſing, and praiſing, and giving thanks unto the Lord, for vouchſafing to enter into Covenant with me, and enclining my heart to enter into Covenant with him; Bending my neck under the feet of the moſt glorious Jehovah, I ſubſcribe my ſelf,

Witneſs my Hand and Seal. The devoted Servant of the Lord,

A. B.

Direct. 10. *You muſt be ſtedfaſt, and perſevere in the wayes of God unto your lives end,* if you would be ſaved: And here you muſt be ſtedfaſt,

1. *In the wayes of Truth.*
2. *In the Wayes of Gods Commandements.*

1. You muſt be ſtedfaſt and perſevere in *the wayes of Truth*; in the belief of the Truths of the Word, without turning aſide into wayes of Errour; there are wayes of Errour which will lead you as certainly, and more ſecurely to Hell, than the wayes of open profaneneſs. The Apoſtle tells us of damnable errours, as well as open, damnable ſins, 2 *Pet.* 2. 1. and we read of ſome that are damned for believing a lye, that their deluſion hath been the cauſe of their damnation, 2 *Theſſ.* 2. 11, 12. The Devil leads as many as he can in the cords of more groſs and known ſins towards the place of endleſs miſery; but

if

if any of them begin to perceive their thraldom and danger, if their eyes be a little opened, and Conscience awakened, and hearts affected, and they are perswaded to look after their salvation, then he endeavours to draw them into wayes of Errour, he hath his Agents and Ministers, who are very subtle and crafty, and lye in wait to deceive, who with good words and fair speeches insinuate poysonous doctrines; and pretending more glorious discoveries, higher and more excellent wayes, draw them out of the way of the Word and Ordinances, into paths of darkness, where they wander and lose themselves for ever; where they are tossed up and down, and beaten to and fro with every winde of doctrine unto the shipwrack of their Faith and their Souls. As you hope for salvation, you must take heed of Errour; diligently inquire after Truth; search for it as for silver, and digg for it as for hidden treasures; digg for it in the golden Mines of the Scriptures, let the Word of God be the only Rule of your Faith; and having found the Truth, keep it, hold it fast, labour to fix it in your mindes, let it be as a girdle about your loins; lay it up in your heart, let it be rooted there; apply your selves to Christ as a Prophet to lead you by his Word and Spirit into all Truth, and to keep you from being deceived and deluded; and keep close to the Ministery and Ordinances of Christs Institution, which the Lord hath appointed to continue unto the end of the World, for the edifying establishment, and perfecting of the Saints, *Eph.* 4. 11, 12, 13, 14.

2. You must be stedfast, and persevere in *the wayes of Gods Commandements*; you must patiently continue

continue in well-doing, if you would obtain immortal glory, *Rom.* 2. 7. you muſt endure to the end if you would be ſaved, *Matth.* 10. 22. you muſt be faithfull unto the death, if you would gain the Crown of life, *Rev.* 2. 10. It is abſolutely neceſſary unto ſalvation, that you hold out in the wayes of God; none but ſuch which come to the end of the race will obtain the prize; the Gate of Heaven lyeth at the further not the hither end of the Holy Path; therefore you muſt ſtedfaſtly perſevere in this way; if you ſhould fall down, you muſt riſe again, and go on; if you ſhould fall back or through miſtake turn aſide, you muſt return again, and make the more haſte; but if you ſhould fall off, if you ſhould fall away (as ſome have done who have ſeemed very zealous and forward Chriſtians as to the outward Profeſſion) you are loſt, you are caſt-awayes, and you will tumble and fall down into the bottomleſs Pit, from whence there is no returning. Be not then followers of them that draw back to perdition, but of them that believe to the ſaving of the Soul, *Heb.* 10. 39. Be followers of them who through faith and patience inherit the Promiſes, *Heb.* 6. 12. It is a glorious Inheritance that is before you, that is promiſed and prepared in Heaven, let this encourage you to diligence and perſeverance unto the end; I ſhall conclude with the words of the Apoſtle, 1 *Cor.* 15. 58. *Therefore my beloved Brethren be ſtedfaſt, unmoveable, alwayes abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.*

Thus I have given you Directions, *What things you muſt do that you may be ſaved.*

SECT.

SECT. XIX.

II. THE Second and laſt thing for your guidance in the way of Salvation, is, *To ſhew you what Means you muſt make uſe of to help you in theſe things.*

There are Ten Means to be uſed in order to the attaining of Salvation:

1. *Self-examination.*
2. *Reading the Word of God, and other good books.*
3. *Hearing the Word Preached.*
4. *Meditation.*
5. *Prayer.*
6. *Chriſtian-conference.*
7. *Watchfulneſs.*
8. *Sanctification of Faſting-dayes.*
9. *Sanctification of Sabbath-dayes.*
10. *Improvement of Sacrament-dayes.*

Means 1. *Self-examination.* You muſt examine your ſelves, if you would ſee your ſelves loſt; you may read the miſtake of the *Laodiceans*, *Rev.* 3. 17. *Thou ſayeſt, I am rich, and encreaſed in goods, and have need of nothing; and knoweſt not that thou art wretched, miſerable, and poor, and blinde, and naked.* You muſt examine and prove your ſpiritual ſtate, that you may have a right judgement thereof, that you may perceive how poor, and wretched, and miſerable you are whileſt you are in a ſtate of Nature. You muſt examine your ſelves, that you may get a ſight and ſenſe of ſin: *Jer.* 8. 6. *I hearkned and heard, but they ſpake not aright, no man repented him*

him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the Horſe ruſheth into the battel. You muſt examine what you have done, if you would repent of your ſins; you muſt ſearch and try your wayes, if you would turn from your evil wayes; you muſt commune with your hearts, and come to your ſelves, with the Prodigal, if you would return unto God, and turn your feet unto his Teſtimonies. Be ſerious then in this great duty of Self-examination; and that you may be ſo, I would adviſe that you would ſet apart time for it, when your thoughts are moſt free, and affections moſt ſedate and quiet; get out of the hurry of the world, and lay aſide other buſineſs for a while; and withall ſeparate your ſelves from company, and retire into ſecret, where you may be free from external diſturbances and interruptions; whatever indiſpoſitions and withdrawments of heart you finde, force your ſelves to the work; reſiſt Satan, who will endeavour to divert and diſcourage you: Set your ſelves in the preſence of God; deſire him to ſearch you; beg his help in the duty; labour to keep your minde cloſe to it; if vain thoughts ariſe, and would hurry you away; look up to Chriſt to rebuke them, and to bring them into captivity and obedience unto himſelf. And then ſit down, and ſeriouſly conſider what you have done ever ſince you came into the World, and withall think with your ſelves what you will do when your life and this world ſhall come to an end. Take a review of your ſins; they are noted down upon the book of your Conſciences, peruſe this book; and if you extracted a Catalogue of your ſins, it might be a help to you. Note down your original ſin; your actual

ſins;

ſins; your tranſgreſſions of Gods Law, in the firſt and the ſecond Table thereof; your diſobedience to the Goſpel; the aggravations of your ſins.

Means 2. *Reading the Word of God, and other good books.* The rule whereby you are to examine your ſelves is the Word; this is like a Candle, which will give light in dark corners; this is like a Glaſs, which will diſcover ſpots in the face; you muſt ſearch the Word, and try your ſelves hereby, if you would have knowledge of ſin, and your ſpiritual ſtate; and you muſt ſearch the Word, if you would have knowledge and acquaintance with God and his will. You may arrive to ſome knowledge of God by reading the Book of Nature; the whole world is full of God, and every Creature doth repreſent him; but the world is full of ſin too, and the more immediate repreſentations of the Creatures are ſenſitive things, which our ſenſe layeth hold on firſt, and is apt there to ſtick, without further piercing and ſearching to finde out God; and where we have one provocation from the Creatures to love and ſerve him (through the bewitching temptations of the world, meeting with the worldly luſts of our hearts) we have a thouſand incitements and allurements from them to ſin againſt God; but the Word is full of God, and no incitement there to ſin, full of perſwaſives to holineſs and obedience; God is to be ſeen more eaſily, and he ſetteth forth himſelf there moſt conſpicuouſly; In the Book of the Scriptures you have the moſt glorious diſcoveries of God, in his greatneſs, majeſty, power, holineſs, love, mercy, and the like; and the way made known of acquaintance and communion with him; if you would

would be acquainted with God in Chriſt, you muſt acquaint your ſelves with the Scriptures: Read the Scriptures daily, and ſearch them; *Joh.* 5. 39. read not only the hiſtory of the Word, but labour to underſtand the myſtery of Godlineſs therein revealed, 1 *Tim.* 3. 16. endeavour after a ſpiritual diſcerning of the things of the Spirit, 1 *Cor.* 2. 14. when you meet with Doctrines in your reading the Word, labour to underſtand and believe them; when you meet with Precepts labour to obey them; when with Prohibitions and Threatnings, be cautioned againſt ſin by them; when you meet with promiſes, labour to apply them, to draw vertue from them. Read this Book as the Word of God, and hide it in your heart; lay it up there, as a choice treaſure, get your hearts caſt into the mould of it; get it written upon your hearts, and let it have an influence upon your whole converſation; and that you may the better underſtand and apply the truths of the Word, read as you have time other good books, which open the Scriptures, and treat of needfull points of Religion, eſpecially ſuch as direct in the great work of Converſion, and give Rules out of the Word for the ordering of your whole converſation; but above all Books read and ſtudy the Scriptures.

Means 3. *Hearing the Word Preached.* It is by the fooliſhneſs of Preaching that God ſaveth ſuch as do believe, 1 *Cor.* 1. 21. however the preaching of the Word is to them that periſh fooliſhneſs, yet unto Believers it is the power of God unto ſalvation; therein God doth put forth his power, and maketh bare his arm, in bringing ſalvation to loſt ſouls.

ſouls. *Hear and thy Soul ſhall live*, Iſa. 55. 3. *Faith cometh by hearing*, Rom. 10. 17. *Lydia*'s heart was opened whileſt ſhe attended upon the Word preached by *Paul*, *Act.* 16. 14. Attend therefore diligently upon the Word preached by Chriſts Miniſters, as an Ordinance of his own inſtitution for the working and increaſe of Grace: Look upon Miniſters as Chriſts Ambaſſadours; he that heareth them heareth Chriſt, and he that turneth away his ear from hearing them, turneth away his ear from Chriſt, who by his Spirit in them ſpeaketh from Heaven unto men, and how impoſſible it is for ſuch to eſcape the wrath of God, ſee *Heb.* 12. 25. *Much more ſhall not they eſcape that turn away their ear from him that ſpeaketh from Heaven.* Hear the Word with reverence, as the Word of God, as if the Lord ſhould ſpeak to you from Heaven with an audible voice; hear the Word with diligence and attention as for your lives, as for the ſalvation of your Souls; hear the Word with faith and love, without which it will not profit and work effectually in your hearts; and in hearing look not ſo much for thoſe things which may pleaſe, as for that which may edifie; I mean, do not regard ſo much mens fancies, as the wholſom Truths of the Word, which tend moſt to conviction, edification, to the killing of ſin, quickning and increaſe of Grace, and nouriſhment of the ſpiritual life.

Means 4. *Meditation.* The Word like Food muſt be digeſted by Meditation, that it may turn to ſpiritual nouriſhment; you muſt ponder and conſider in your mindes the Truths of the Word, that you may both underſtand them, and get your Hearts affected with

with them, and your Lives ordered by them. Meditation is a great help in Heavens way, such as are remiss herein cannot walk so steddily, nor chearfully; accustome your selves unto this duty, set apart time for it; I know that some complain of barrenness in their thoughts, when they endeavour to meditate; such I would advise, if they have not that fruitfulness of thoughts themselves to supply them with matter, that they would make use of others help; let them meditate on the Scriptures they read, on the Sermons they hear; moreover I would offer some general heads for Meditation, which you may make use of. 1. Sometimes meditate on God, his Attributes, his infinite Majesty, power, holiness, omnipresence, omniscience, eternity, unchangeableness, his infinite wisdom, truth, faithfulness, justice, goodness, mercy and loving-kindness; his Councels, especially his eternal decree of Election, which is of most sweet consideration to Believers; his works of Creation and Providence. 2. Sometimes meditate on Christ; his near relations, of Friend, Brother, Husband; his needfull Offices of Priest, Prophet, and King. 3. Sometimes meditate on the Spirit, his way and workings on the minde and heart, how he enlighteneth, enliveneth, strengtheneth, comforteth, *&c.* 4. Sometimes meditate on the Covenant of Grace, and the rich, free, suitable, sure Promises of pardon, grace, salvation therein. 5. Sometimes meditate on the Gospel, and its priviledges, Justification, Adoption, Sanctification, Assurance of Gods love, peace of Conscience, Joy in the Holy Ghost, communications of grace, *&c.* 6. Sometimes meditate on the four last things, namely, Death, Judgement, Heaven and Hell. 7. Sometimes medi-

tate,

tate, and that frequently, daily, of ſuch Arguments as tend to the mortifying of your particular ſins, which are moſt ſtrong and prevalent, and to the ſtrengthening of your graces which you finde moſt weak and deficient.

Means 5. *Prayer.* Pray *ſecretly*; retire your ſelves from company into your Cloſets, or ſome private place, and there confeſs your ſins, and make known your requeſts to God, that ſeeth and heareth in ſecret, and hath promiſed an open reward to ſuch as ſecretly and ſincerely ſeek him. Pray *frequently*, be often upon your knees, give your ſelves unto Prayer; begin the day, conclude the day with Prayer, and recover ſome other time to viſit and ſpeak to God; at leaſt mingle ejaculatory Prayer with every other work; and labour that your minds may be always in a praying frame; and do not withdraw, but be glad when an opportunity offereth it ſelf to come to the throne of grace. Pray *fervently*, pour forth your hearts before God in the duty; wreſtle with God in Prayer like *Jacob*, be earneſt in your Petitions as for your lives, be inſtant and importunate, take no denyal, follow hard after God; ſtir up your ſelves to take hold on him, uſe arguments in Prayer, to plead with him. Pray *believingly*, mingle your prayers with Faith; make uſe of the name and mediation of Jeſus Chriſt; and make application of the Promiſes which God hath made to his People, which he hath made to Faith, and which he hath made to Prayer.

Means 6. *Chriſtian Converſence.* Take heed of the company of the wicked; from ſuch turn away; if

you are under tyes to be in ſuch company, converſe with them as infected perſons, with an Antidote, leſt you receive hurt by them, and with endeavours of doing them good. But chooſe the company of them that fear God; they are the excellent perſons; the wicked are the Droſs of the Earth, they are the Gold; let your delight be in their ſociety; aſſociate chiefly, if you have opportunity, with ſuch as have moſt of the power of godlineſs; and labour to improve by their company whenever you come into it; endeavour to get light, and life, and warmth and ſtrength from them; take heed of unprofitable diſcourſe; but let it be with grace for edification.

Means 7. *Watchfulneſs.* Watch unto duty; there are ſome golden ſeaſons for ſome duties, ſome choice opportunities of doing and receiving good, which if once ſlipt, you may never have the like again ſo long as you live; watch that you may know them, watch that you may improve them; underſtand the day of your viſitation; ſow your ſeed whileſt the weather laſteth; hoiſt up the ſail when the wind bloweth; watch the breathings of the Spirit, and comply with its motions. Watch againſt ſin, and therefore keep your hearts with all diligence; guard your ſenſes; take heed of Satan; get on the Spiritual Armour, eſpecially the ſhield of Faith, and fight the good fight of Faith, that you may lay hold on eternal life.

Means 8. *Sanctification of Faſting-dayes.* Set apart times to humble your Souls before God in Faſting, and Prayer; and therein rend your hearts and not your garments; labour to afflict your Souls for ſin; meet God with weeping and ſupplication; cloathe your

your selves with humility, lie in the dust, cover your selves with shame; loath and abhorr your selves in his sight for your iniquities; mourn for your own sins, and for the great dishonours of his Name by the sins of others: And seek to the Lord both for your selves, and for his Church.

Means 9. *Sanctification of Sabbath-dayes.* Remember to keep holy the Sabbath-day; break off timely the day before from worldly employments, and be earnest with God to prepare your heart for the day; and when the day is come, begin and hold on with God from Morning to Night, in the publick, private and secret duties of his immediate Worship, except what time works of necessity and mercy do call for: Labour to be in the Spirit and in the fear of God all the day long; lay aside worldly business, take heed of vain and unprofitable discourse; let not the Duties of Religion seem tedious, but call the Sabbath your delight; begin Heaven-work on such dayes, that you may be fitted by these Sabbaths for the Eternal Rest: Praise God on these dayes for the works of Creation, especially for the work of Redemption; and labour to grow in grace by the dews of the Word which fall upon you most plentifully on such dayes.

Means 10. *Improvement of Sacrament-dayes.* Come frequently to the Table of the Lord if you have opportunity, to celebrate the Memorial of Christs Death, and come preparedly; examine your selves; pray for the Wedding-garment; read the history of Christs Passion; consider such arguments as may be a means to draw forth your graces into exercise;

and when you are there, labour to mourn for sin, which hath pierced the Lord; to hunger after his righteousness; to receive him by Faith; to apply the Promises of the Covenant of Grace, whereof the Sacrament is a Seal; endeavour after a burning love to him whose love hath been so great as to dye for you; and let your hearts be filled with joy, and your mouths with Praises, and deliver up your selves in Covenant unto the Lord in this Ordinance; After you come from the Lords Table, reflect upon your carriage towards the Lord; if you have been straitened, endeavour to find out the cause, mourn, and by after-pains and application of Christ, endeavour to get some benefit, and prepare better against the next time; if you have been enlarged, be humble, be thankfull, be watchfull, live up to Obligations; draw vertue from Christs death for the crucifying more and more of your flesh, with its affections and lusts; and fetch influences of grace and spiritual nourishment, that you may encrease with the encreases of God.

Finally, be diligent in the use of these, and all other means and helps, and so at length you shall attain the ultimate end, for which they are appointed, even your Salvation and Eternal Happiness.

FINIS.